Debunking the Canons of ATHEISM with Decisive Proofs

Shaykh ʿAbdur Raḥmān bin Nāṣir as-Sʿadī

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BRIEF BIOGRAPHY OF THE AUTHOR

His birth and upbringing:

Our Shaykh ʿAbdur Raḥmān bin Nāṣir as-Sʿadī was born in ‘Unayzah in 1307 A.H. [corresponding to 1885 C.E.]. His mother, Fatimah Bint, ʿAbdullāh Al-'Uthaymīn, passed away in 1311 A.H. when he was four years old, shortly after his father died when he was seven years old. He grew up as an orphan. His father was a scholar in ‘Unayzah and worked as the Imām of Masjid-Mas’wakfa in 1310 A.H. Before that; he was a Qāri’ [i.e., Reciter of the Qurʾān] who would also read the lessons for the judge in ‘Unayzah at that time was Shaykh’ Abdul ‘Azīz ibn Muḥammad Al- Mā’ni’ in Masjidul-Jā’mi.’

As mentioned before, Shaykh ʿAbdur Raḥmān bin Nāṣir as-Sʿadī was raised as an orphan in his brother’s house at his father’s request. His father’s name was Hamad Nāsir as-Sʿadī, and his wife, who took care of him, made sure he had a good livelihood, may Allāh have mercy on her and reward her with good. His older half-brother Hamad Al-ʿAli Al-Qādī’ traveled to India and was occupied with commerce. He had amassed abundant wealth and entrusted some of the important expenditures with his brother (young as-Sʿadī).

His early education:

When our Shaykh reached the age of discernment, he began memorizing the Qurʾān, which he completed when he was 12 years old under the tutelage of Sheikh Sulaymān ad-Da’miji. Afterward, he began seeking religious knowledge by memorizing the short texts. He was diligent and committed so much that he outgrew his

peers in accumulating knowledge and ended up tutoring them. He then became a student and teacher all at the same time.

His teachers:

He studied knowledge under the tutelage of the scholars in his city of ‘Unayzah, and among them was his Shaykh: Sālih ibn ʿUthmān al-Qa’dī; he was the judge of ‘Unayzah from 1281 until 1351 A.H. who sought knowledge in al-Hejaz [i.e., Before it was called Saudi Arabia] and in Egypt for 17 years. He took on judicial duties in the succession of Shaykh Ibrāhīm ibn Jāsir for 27 years in 1324 A.H. until his passing in 1351 A.H., and Sʿadī stayed close to him until the Shaykh’s death.

Among his other teachers was the judge of ‘Unayzah, Shaykh Ibrāhīm ibn Hamad al-Jāsir [1241-1338A.H.], who studied in the Levant and resided there for some years. Our Shaykh, as-Sʿadī, studied under him for the duration of his judicial term from 1318-1324 A.H. Another teacher is the senior scholar Shaykh ‘Ali ibn Nasir Abū Wadī’ [1273- 1361 A.H.] who traveled to India to seek knowledge and study under Shaykh Nadīr Hussein. as-Sʿadī earned ‘Ijāza [i.e., permission to teach] in Riwayāt [i.e., Ḥadīth narrations]. Just like what we had obtained from the Shaykh ibn Sʿadī in Bukhārī, Muslim, Sunan, Musnad (i.e., Chain of Ḥadīth) and other than that. Likewise, the Shaykh Abū Wadī’ had taken from al-'Allamah Sadīq Hasan Khān al-Qanujī the well-renown scholar may Allāh have mercy on them. Al-Sʿadī learned from Shaykh Muḥammad Amīn ash-Shanqitī [1289-1351 A.H.] from Mauritania, who traveled about the Islāmic world and fought England in Basra [i.e., South port of Iraq]. Our Shaykh Sʿadī took knowledge from him when he arrived in ‘Unayzah and resided there for four years. Other teachers included Shaykh Muḥammad Ibn Abdul Karīm ash-Shubul, Shaykh’ ʿAbdullāh ibn ‘Ayada, Shaykh Muḥammad ibn ʿAbdul ʿAzīz ibn Manī,’ Shaykh Ibrahīm Ibn Sālih ibn ‘Isā, and so forth; may Allāh have mercy on all of them. To comprehend the

depth of knowledge Sʿadī celebrated, a careful look at his works will reveal his commitment, diligence, a wealth of knowledge, and adherence to the early scholars.

TRANSLITERATION TABLE

Consonants

ء	ʾ	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū

Diphthongs	ـَوْ	aw	ـَيْ	ay

Arabic Symbols & their meanings

عَزَّوَجَلَّ (Allāh) the Mighty & Sublime	سُبْحَانَهُ وَتَعَالَى Glorified & Exalted is Allāh	رَحِمَهُ ٱللَّهُ May Allāh have mercy on him	حَفِظَهُ اللهُ May Allāh preserve him
صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ May Allāh elevate his rank & grant him peace	جَلَّ جَلَالُهُ (Allāh) His Majesty is Exalted	جَلَّ وَعَلَا (Allāh) the Sublime & Exalted	تَبَارَكَ وَتَعَالَى (Allāh) the Blessed & Exalted
رَضِيَ ٱللَّهُ عَنْهُمْ May Allāh be pleased with them	رَضِيَ ٱللَّهُ عَنْهَا May Allāh be pleased with her	رَضِيَ ٱللَّهُ عَنْهُ May Allāh be pleased with him	عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ May Allāh elevate his rank & grant him peace
			رَحِمَهُمُ ٱللَّهُ May Allāh have mercy upon them

INTRODUCING THE BOOK

This is a very valuable book; matchless in its genre, elegance, clarity, and perfectly timed with the current time. There is a dire need for this topic because the wave of atheism and materialism is so strong it has swept many people away. Of notable examples are some deceived preachers and leaders, politicians of the colonizers, people with poor insight, and hypocritical speakers. Atheism is unfortunately popular, which is extremely unsettling. The religion of Islām has become as alien as it once began, and true commitment to it has become like holding to an ember.

This book has contended with, challenged, and debunked the arguments of the multi-faceted forms of atheism. It exposes the contradiction of their argument to reason, the natural disposition, and wisdom in the same way they are in opposition with all the sound religions. The book addresses their arguments from various angles. It sometimes offers a realistically clear portrayal of their arguments enough to rebut them because of no more than such portrayal. In other instances, the book offers conclusive evidence on the invalidity of the canons of atheism, exposing them for the weakness that runs through them while elucidating the truth standing in opposition to those principles.

Furthermore, the book unfolds the sly maneuvers of atheists who deploy deceptive language to support their falsehood and promote it amidst the weak-minded who blindly follow anyone. The author also draws reference to the various ways deceivers or the deceived treaded. Simply put, this book provides aid for the believers, a further means to certainty for the hesitant who wish to learn the truth, and a light in the maze of confusion. It offers knowledge for anyone seeking the truth. The author presented the atheists' arguments fairly and tested them against reason in a way

acceptable to any sound-minded person with a pure natural disposition. The book is suitable for everyone regardless of their ideological orientation. Every reader can benefit from it. Leafing through this book is sufficient enough it makes it needless to describe it.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the name of Allāh, the Most Compassionate, the Most Merciful

All praise is due to Allāh, the Omniscient, the All-Wise. May peace and blessings be upon His honorable Prophet, who guides to the truth and the straight path, his household, and his Companions.

This is a very valuable book. It offers conclusive proofs and clear demonstrations to not only debunk the misconceptions raised by atheists but also destroy their canonical principles, which they built on shaky ground and a fragile foundation.

The reader is strongly advised to read this book carefully to see the light sweeping darkness away, the knowledge bringing ignorance down, and the truth overwhelming falsehood until the latter dissipates into oblivion. May Allāh reward Sheikh Abdur Raḥmān as-Sʿadī abundantly for defending the religion, its adherents, and the knowledge and seekers.

ʿAbdullāh al-Salmān

AUTHOR'S INTRODUCTION:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

The first principle of atheists is eradicating the present knowledge and beliefs from the heart before learning and limiting knowledge to tangibles.

All praise is due to Allāh. We thank Him, seek His assistance, ask for His forgiveness, and repent to Him. We seek refuge in Allāh from the evil of our own souls and our wicked deeds. None can guide whomever Allāh allows to go astray, and none can mislead whomever Allāh guides. I testify that there is no Deity worthy of worship but Allāh, without a partner, and that Muḥammad is His servant and Messenger; may صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, his household, his Companions, and all those who follow them with piety.

To proceed:

Allāh Almighty sent His Messengers to give people good news and warn them. The Messengers themselves are the guides and the leaders to the sound practice of religion, any sound and beneficial knowledge, and piety. Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was particularly privileged with being the last though the leader of the Prophets. Allāh sent upon him the Qur'an and Sunnah, both of which comprise guidance, truth, and light. They conclusively teach beneficial knowledge, veritable facts, excellent morals, pious deeds, and admirable behavior. They represent the ultimate perfection of every science and truth. Through them, Allāh and His Messenger provided clarifications, evidence, indisputable facts, and decisive demonstrations. Accordingly, anyone who adheres to their guidance will gain happiness in this life and the Hereafter. In contrast, those

who deny or oppose them will deviate from the guidance, suffers misery, and end up with the ultimate loss.

Of the most notable examples of deviants from the Qurʾān and Sunnah, atheistic philosophers and heretical materialists are the fiercest enemies of the Messengers at all times and places. They are the evilest of people, as they invite them to deviance and misery. Their sole target is leveling attacks against all religions. The devil deceived them into cherishing and believing their sciences to the extent this led them to despise the messages preached by the Messengers. When Messengers came to them with clear signs, they rejoiced in the knowledge they had and were engulfed by the very punishment they mocked.

In service of their falsehood, they established guidelines to follow. In fact, those principles are so purely corrupted one can realize this fact at first glance without the need to provide counter-proofs because they violate both reason and the revealed textual evidence. However, they polished and promoted them enough to deceive countless people. Their most canonical principle is a wicked rule taught by their First Teacher Aristotle, the infamous Greek known for his atheism, denial of the Lord of the worlds, and disbelief in Allāh, His scriptures, and Messengers.

This principle is the backbone of their deviance. At the commencement of their learning journey about the Divine, it requires anyone to eradicate any previous background and beliefs to the best of his ability, be skeptical about everything, and suffice himself with his mind, imagination, and opinion. To complement their principles, they restricted knowledge to the study of material, thus denying any immaterial being their senses cannot detect. Certainly, this principle corrupted their sciences, minds, and religion. People of many different religions exposed the falsity of their principles, based on the premise that those atheistic philosophers opposed all the Messengers and reasonable people.

ตั้งคำถาม
จำกัดความรู้
แค่สิ่งที่สัมผัสได้

Remarkably, one of the most outspoken critics is Shaykh al-Islām ibn Taymiyyah, who exposed the falsity of their principles from multiple angles, each angle of which is sufficient to dismiss their claims, let alone all the angles combined. We shall quote his statements and provide further explanation.

In the refutation of 'Al-Ta`sīs,' Shaykh al-Islām refuted the wicked principle of that atheistic teacher. He said, "We shall address this issue through the lens of various arguments:

THE FIRST ARGUMENT IN REFUTATION OF THE ATHEISTS' PRINCIPLE: SUCH PRINCIPLE IS INFERIOR TO PROOFLESS STATEMENTS

เป็นหลักการที่ไร้การพิสูจน์

This argument [i.e., made by atheistic philosophers] and the supporting evidence are more akin to the discourse of the ignorant, the deviant, and the inconsiderate than they are to the discourse of elucidative scholars. Even more, it has a closer resemblance to the narratives of storytellers than it does to the straight un-fallacious arguments made by scholars. Imām Ahmad made an impressive statement against Bishr al-Mirīsī, "He was a man of speeches rather than a man of proof-supported arguments." And even the argument at hand is far less inferior than the regular discourse associated with speech deliverers.

SECOND ARGUMENT: THE LEGACY OF KNOWLEDGE LEFT BY THE PROPHETS AND MESSENGERS IS SUFFICIENT

One could argue that in search of lofty goals and prestigious knowledge, the legacy left by the Prophets and Messengers is sufficient enough to dispense with the teachings of the Teacher (i.e., Aristotle), who taught the Sabians who abandoned the Abrahamic pious teachings that are established by reason and the revealed textual evidence. That Teacher is the head of the materialists.

THIRD ARGUMENT: ARISTOTLE AND HIS FOLLOWERS ARE THE LEAST EDUCATED ABOUT THEOLOGICAL KNOWLEDGE

Reasonable individuals, who are best acquainted with the theological arguments of Aristotle and his followers, realize that the latter is the least to have genuine knowledge about the Divine if not the most deviant and confused. The mathematical legacy of Aristotle and his followers is no different from that of others because the room for mistakes is very narrow. As for physics, their hypotheses are comparatively inferior in quality, though most are correct except for a few. On the other hand, their theological arguments are completely flawed and mentally consuming, a fact anyone with a sound understanding of theology knows. Their arguments cannot be relied upon for evidence in theology. The most prominent figures of philosophy have even admitted their inability to reach conclusive knowledge about theological issues. They must instead rely on likely tentative conclusions. Accordingly, given their admission of lacking conclusive theological knowledge, how could it be possible to rely on their argument for evidence?

ความรู้ทางปรัชญาไม่สามารถเข้าถึงความรู้ในเรื่องพระเจ้า

FOURTH ARGUMENT: SHOWING THE INVALIDITY OF THE STATEMENT "ONE SHOULD ENDEAVOR TO HAVE ANOTHER NATURAL DISPOSITION'

What does it mean to self-generate another natural disposition? The natural disposition is the most essential state Allāh created His servants with. Does the one who offers this claim wish to change it and alter its powers of perception and movement? Such an endeavor is beyond humans because Allāh is the One who created it. Or does he wish to abandon the knowledge Allāh instilled in his natural disposition for producing counter knowledge of his own? If this is his wish, this amounts to a radical attitude to alter the natural disposition Allāh created in people. This method is typical of religious innovators who desire to change the natural state and legislation of Allāh. The Prophet (ﷺ) said, "No baby is born but with a natural disposition (i.e., Islām) …." The People of the Book distorted their scriptures. They share the company of the Sabians and the polytheists who employed pure reason and altered the inborn natural disposition Allāh instilled in His servants.

For this reason, it is said that Aristotle distorted the teachings of the Sabians preceding him. They are praised in the Qurʾān and were used to believe in Allāh and the Last Day. With that aforementioned natural disposition, Allāh instilled, Allāh sent His servants the Messengers and revealed His scriptures upon them. People are therefore reformed and guided only by combining their inborn natural disposition and the revealed divine legislation. The [atheistic philosophers], on the other hand, corrupt people's beliefs and intentions, perceptions and movements, sayings and actions, in the

same way, the Children of Israel altered their scripture and practice of which they were commanded to follow.

FIFTH ARGUMENT: IT IS MANDATORY TO BELIEVE THE STATEMENTS THE MESSENGER SAYS ABOUT THE ATTRIBUTES OF ALLĀH ALMIGHTY

เชื่อในศิฟาตอัลลอฮ

Since the Messenger informed us of anything about the attributes of Allāh, we must believe him even if our minds cannot constitute a perception of it; otherwise, we would become like those who hinge their belief in the Prophet's teachings on their minds' acceptance of those teachings. Allāh says on their regard:

﴿ وَإِذَا جَآءَتۡهُمۡ ءَايَةٞ قَالُواْ لَن نُّؤۡمِنَ حَتَّىٰ نُؤۡتَىٰ مِثۡلَ مَآ أُوتِيَ رُسُلُ ٱللَّهِۘ ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥ ﴾

> **"And when there comes to them a sign (from Allāh) they say: We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message."** [Sūrah Al-An'ām (6):124]

Admittedly, anyone choosing this path is not a true believer in the Messenger, nor is he learning from his reports on Allāh's Lordship, nor is he concerned whether or not the Messenger says anything in this regard; because they only accept the teachings, their minds allow." This is the end of the quotation from Shaykh al-Islām (رَحِمَهُ ٱللَّهُ).

SIXTH ARGUMENT: RECOMMENDING THE CHANGE OF ONE'S NATURAL DISPOSITION IS AGAINST THE MESSAGE ALLĀH SENT WITH HIS MESSENGERS

การพยายามเปลี่ยนฟิตเราะฮฺค้านกับสิ่งที่นบีนำมา

The argument [of the materialists][1] in question violates the teachings with which Allāh sent His Messengers and revealed His scriptures. The Messengers were sent to remind the people of their inborn admission of Allāh's Lordship, the necessity to show gratitude to Allāh for His graces, and the indivisible love and ultimate veneration of Allāh who bestows the hidden and the manifest graces upon us. They were also sent to remind them of the command appealing to people by their inborn traits, such as honesty, piety, kindness, and admirable morals. In addition, they remind them of the prohibition towards which they are naturally disinclined, such as lying, oppression, transgression, and all sorts of repugnant behavior. How could they tell people to blot out such a natural disposition? Would this not be considered a protest against all means of happiness and success just to institute evil, indecency, and mischief? Such attitude demolishes the cornerstones of good and piety to replace them with evil, corruption, and chaos in sciences, creed, and morals.

[1] The argument in question here is the materialists' proposition that humans must believe in whatever is sensible and material while completely shun aside any immaterial being.

SEVENTH ARGUMENT: THE ATHEISTS' ADVICE IMPLIES THE ERADICATION OF ALL PRESENT KNOWLEDGE AND FAITH

แนวทางผู้ปฏิเสธพระเจ้ามาเพื่อทำลายอีหม่าน

The argument in question implies an obliteration of all sound sciences, beneficial information, and sound belief to replace them with all sorts of ignorance, deviance, and a complete denial of faith. The human being is originally created oppressive and ignorant without the least guidance, sound knowledge, or the determination to reach lofty goals. They have only accomplished this through the means provided by the Messengers Allāh sent and the scriptures Allāh revealed. For this reason, people were needier to Prophets and Messengers than their essential need for food and drink and life provisions. Learning about knowledge and guidance, either generally or in detail, is exclusively by the guidance of Allāh, for it is not suitable for His mercy and wisdom to abandon His servants to futility without a message that educates them what is good for their lives in this world and the Hereafter.

Allāh, therefore, sent the Messengers and revealed the scriptures out of His mercy and wisdom so that people would not have any excuse after the Messengers were sent, in case they maintain we had no messenger to bring us the good news or warn us. In short, the Prophets and Messengers provide all sorts of guidance, beneficial knowledge, and sound belief.

Allāh says,

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾﴾

"**Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad) from among themselves, reciting unto them His Verses (the Qurʾān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qurʾān) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e., his legal ways, statements, acts of worship)], while before that they had been in manifest error.**" [Sūrah ʻĀl-`Imrān (3):164]

Anyone who clings to the arguments of that atheist [i.e., Aristotle] is practically promoting the denial of the message sent by the Messengers and coded in the scriptures. Such a person wishes to replace the former with personal and devilish whispers. The ultimate objective of the argument in question is an all-out denial of the message sent by the Messengers. The followers of this argument are worthy of being included in the following verse. Allāh says:

﴿ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا فَسَوْفَ
يَعْلَمُونَ ﴿٧٠﴾ إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَٱلسَّلَٰسِلُ
يُسْحَبُونَ ﴿٧١﴾﴾

"**Those who deny the Book (this Qurʾān), and that with which We sent Our Messengers (i.e., to worship none but Allāh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell). When iron collars will be rounded over their necks and the chains, they shall be dragged along.**" [Sūrah Ghāfir (40):70-71]

ข้อโต้แย้งของพกวเขา เป็นโมฆะ

EIGHTH ARGUMENT: THEIR ARGUMENT IS INVALID BY SHARĪʿAH AND REASON

One may argue that the claim in question is invalid based on reason and the revealed textual evidence. Concerning the latter, all the revealed scriptures and the Messengers concur that humans are born with a natural belief in Allāh's Lordship, His ultimate perfection, the truthfulness of His Messengers, and concession to the beneficial truth. All of this is inborn in people's hearts that manifest in beliefs and personal characteristics. Granted, the claim in question defies this assertion completely. It serves as an effective tool to falsehood and deviance, not to mention an invitation to misery in this life and the Hereafter. The divine legislation's indication of the invalidity of that claim is needless of explanation, simply because [these inborn traits] form the heart and soul of the divine legislation and prophetic laws.

Concerning reason, people of sound mind unanimously agree that the most profound and rewarding success is derived from acquiring sound and beneficial knowledge, sincere faith, and upright morals. Anyone who secures these acquisitions becomes one of the most prestigious and honorable of individuals. Accordingly, to invite people to abandon such endeavor and engulf it in skepticism is to practically introduce sound-minded people to the unknown, as they would deny it entirely and condemn it. It is undeniable that the person abandoning the truth is left with nothing but deviance. A false belief is the destination of anyone giving up the sound belief. They indeed prefer indecent morals and deviance to the embrace of upright morals and guidance.

NINTH ARGUMENT: THE ATHEISTS' PRINCIPLE TARGETS THE ERADICATION OF ANY SOUND OR UNSOUND KNOWLEDGE AT THE HEART

เป้าหมายของการปฏิเสธพระเจ้า คือ ทำลายความรู้ด้วยกับการสงสัย

One may also argue that the claim in question aims to gradually eradicate all the sound and unsound knowledge in the heart because it is a lethally demolishing tool. Embracing it would imply the obliteration of all sound knowledge in the heart, fueled by the rising wave of skepticism washing away every trace of knowledge and morals, only to end up with pornography, chaos, and the unleashing of evil desires. At such point, no scholarly or moral impediment would suffice in combating it. This is the most essential tool communists exploit to corrupt religion. It is by this mean did atheism spread far and wide.

TENTH ARGUMENT: WHICH IS BETTER; A HEART VOID OF SOUND BELIEFS OR A HEART FILLED WITH SOUND KNOWLEDGE AND GENUINE BELIEF?

Another way is to engage their argument and ask an important question: would it be better to eradicate all the sound beliefs in the hearts, whose origin is the teachings of the Messengers and the scriptures, just to seek the truth without a solid foundation imparted by the beneficial knowledge? It is common knowledge that empty and heedless hearts are conducive hosts of various kinds of

whispers, corrupted conceptions, and deviance. Once released from the shackles of the truth, those hearts introduce the most bizarre of actions and laughable display of fantasies. Would any reasonable person accept this? [Rejection is the natural response] for people whose hearts are saturated with sound knowledge and sincere belief that they nourish via [learning] from the divine message and the guidance of Allāh. Such hearts can separate the truth and guidance from falsehood and deviance, which empowers them to discern the soundness of the presented information and spot the proper means to seek knowledge. People of this sort enjoy a sufficient stock of certainty and light that guide them to lofty goals. So, anyone who considers equal this type of people and the one mentioned above should weep over his poor state of mind and lax religiosity. Sagacious people consider only the type of knowledge with a solid foundation supported by decisive proof to develop the ability to discern the truth from falsehood. Only this type of knowledge does sagacious people consider, compete to acquire, and believe it to be one of the greatest graces Allāh blessed them.

On the other hand, atheists promote its abandonment and have them blotted out from hearts so that falsehood has an ample opportunity to invade those hearts without the least resistance from knowledge, certainty, and faith. In the absence of the light of revelation and its factual proofs, any knowledge and evidence are destined to invalidity and futility.

ELEVENTH ARGUMENT: ATHEISTS RESIST ALLĀH AND HIS MESSENGER

Atheists openly defy Allāh and His Messenger. Allāh says:

﴿ قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٦ ﴾

"Say (O Muslims), "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Îsâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him, we have submitted (in Islâm)." [Sūrah al-Baqarah (2):136]

And:

﴿ إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١٣ ﴾

> **"Verily, those who say: "Our Lord is (only) Allāh," and after that stand firm and straight on the Islâmic Faith of Monotheism,[1] on them shall be no fear, nor shall they grieve."** [Sūrah Al-Aḥqāf (46): 13]

As recorded in the sound ḥadīth, when someone asked the Prophet (ﷺ) to tell him something of Islām which he will not ask anyone else about it, he (ﷺ) said:

قُـلْ آمَنْتُ بِاللهِ ثُـمَّ اسْتَقِـمْ

"Say, 'I believe in Allāh' and then be steadfast."

Steadfastness indicates remaining adherent to his faith. Atheists, on the other hand, openly advocate the total abandonment of those principles and doctrines— considered to be the soundest, most beneficial, and indicators of great happiness— and engage in skepticism for no other purpose but to produce novel sciences and doctrines typical of deviant hearts, unsound opinions, and minds that steered its back to the truth in open defiance to embrace falsehood. This is indeed an open war against Allāh and His Messengers.

TWELFTH ARGUMENT: THE ERADICATION OF SOUND KNOWLEDGE FROM THE HEART IS IMPOSSIBLE

ทำให้เป็อน

It is impossible to blot out or call for skepticism in the sound knowledge and truthful beliefs from the heart, which is only a stubborn would make such an attempt. Sound facts whose basis is clear and factual proofs can never be blotted out from the heart because it dominates the heart, settles therein, and gain control over the falsehood that wanes immediately in the face-off with the truth. In this regard, Allāh says about Pharoah and his followers:

﴿وَجَحَدُواْ بِهَا وَٱسۡتَيۡقَنَتۡهَآ أَنفُسُهُمۡ﴾

ปฏิเสธ

> **"And they belied them (those ʾĀyāt) wrongfully and arrogantly, though their own selves were convinced thereof."** [Sūrah al-Naml (27):14]

And:

﴿قَالَ لَقَدۡ عَلِمۡتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ بَصَآئِرَ﴾

> **"[Mūsā (Moses)] said: Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidence, i.e., proofs of Allāh's Oneness and His Omnipotence.)."** [Sūrah Al-ʾIsrāʾ (17):102]

Allāh says about the Jews:

﴿ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡ ﴾

> "**Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad or the Ka'bah at Makkah) as they recognize their sons**." [Sūrah Al-Baqarah (2):146]

Allāh says about the disbelievers of the polytheists:

﴿ فَإِنَّهُمۡ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجۡحَدُونَ ٣٣ ﴾

> **"it is not you that they deny, but it is the Verses (the Qurʾān) of Allāh that the Zâlimûn (polytheists and wrong-doers) deny."** [Sūrah Al-ʾAnʿām (6):33]

The sole goal of atheists is to bar people from the Messengers' message and resist their reach however way possible. They found their endeavor to be influential on the gullible and un-insightful. Allāh says:

﴿ وَقَدۡ مَكَرُواْ مَكۡرَهُمۡ وَعِندَ ٱللَّهِ مَكۡرُهُمۡ وَإِن كَانَ مَكۡرُهُمۡ لِتَزُولَ مِنۡهُ ٱلۡجِبَالُ ٤٦ ﴾

> **"Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance)[Tafsir Ibn Kathir."** [Sūrah Ibrāḥīm (14):46]

Insightful people, in contrast, are restless whenever doubts or lusts are ambushing their hearts because they weaken the knowledge, certainty, and faith of the hearts. The only remedy is matching them up with sound knowledge and veritable proofs, for doubts disappear in thin air in such a face-off. Allāh says:

﴿فَأَمَّا ٱلزَّبَدُ فَيَذۡهَبُ جُفَآءٗۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمۡكُثُ فِي ٱلۡأَرۡضِ﴾

> **"Then, as for the foam, it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth."** [Sūrah Al-Ra'd (13):17]

Parallelly, in response to the lusts and ill goals sneaking to the heart and pushing the individual to display a bigoted acceptance of certain opinions without valid proof, the remedy is to steer the heart towards the pure truth, sincerity to Allāh, showing a rigorous interest in what Allāh has, and giving this priority over all else. This should be the goal of every successful individual: to develop an acute sense of seeking the truth, repudiating the falsehood, and harboring nothing but goodwill to accept the opinions deemed likely by sound proofs.

THIRTEENTH ARGUMENT: THE OBJECTIVE OF THE ATHEISTS' PRINCIPLE IS DISBELIEVING IN THE MESSAGE OF THE MESSENGERS

When making that argument in question, the most wicked goal of [materilaists] is to disbelieve in and break free from the Messengers' message. Suppose they deny this to be their goal. In that case, they are compulsive liars because they adhere tightly to the teachings of the leading figures of atheism. They give their statements and doctrines preference to those of the Messengers and stand fiercely defending them. Had they been truthful about their claim, they would have to blot out the statements and doctrines of their leaders to which they hold tightly and blindly imitate. The underlying goal of their argument is well-known, as it is all about breaking free from sound religion to holdfast to the opinions of the deviants.

FOURTEENTH ARGUMENT: ALLĀH DISLIKES IGNORANCE, SKEPTICISM, AND CONFUSION

The Sheikh said, "Granted, Allāh dislikes ignorance, doubt, confusion, and deviance. He instead likes religiousness, knowledge, and certainty. Allāh dispraises confusion in His saying,

﴿قُلۡ أَنَدۡعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعۡقَٰبِنَا بَعۡدَ إِذۡ هَدَىٰنَا ٱللَّهُ كَٱلَّذِي ٱسۡتَهۡوَتۡهُ ٱلشَّيَٰطِينُ فِي ٱلۡأَرۡضِ حَيۡرَانَ لَهُۥٓ أَصۡحَٰبٞ يَدۡعُونَهُۥٓ إِلَى ٱلۡهُدَى ٱئۡتِنَا قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰ﴾

> **" Say (O Muḥammad): "Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? - like one whom the Shʾāyātîn (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' "Say: "Verily, Allāh's Guidance is the only guidance." [**Sūrah Al-An'ām (6):71]

Allāh commanded us to ask for His guidance to the straight path that manifests in learning the truth and implementing it. The Qurʾān is the cure, the guidance, and the light. Of course, doubts and confusion are unanimously dispraised. A person lacking the

necessary knowledge in a given situation should at the least remain silent and seek the knowledge he needs from its proper channels. The doubtful atheists make people skeptical and encourage them to blot out the truth from their hearts so that they are left with the opposite of the Qurʾān, the Sunnah, and the consensus of the recognizable scholars. atheists do indeed follow their deviant figures."

FIFTEENTH ARGUMENT: ASSUMING THE VOIDNESS OF THE HEART FROM THE TRUTH AND FALSEHOOD, THE TRUTH TENDS TO ERADICATE FALSEHOOD COMPLETELY

Were we to assume that the individual is capable of wiping out all doctrines, both the sound and the unsound, from his heart and then attempts to measure the sound and beneficial doctrines introduced by the Messengers against their opposite doctrines, he will discern the wide gap once he tests them fairly and soundly. He will realize that equating the doctrines introduced by the Messengers with those introduced by others is similar to equating day with night and light with darkness. So, how about the one who gives preference to atheism to the religion of the Lord of all that exists? By its nature and strength of evidence, the truth wipes out falsehood.

SIXTEENTH ARGUMENT: MISCONCEPTIONS ARE POWERLESS IN THE FACE OF CONCLUSIVE ISSUES

Conclusive and truthful facts are impeccably immune against doubts and skepticism. The collective of evidence and demonstrations elucidated from reason and natural disposition attest to the fact that what the Messengers introduced is the truth, the certainty, and the rightful religion. There are countless clear proofs to prove this fact.

Large and small volumes of books written by people of different backgrounds are dedicated to the assertion of the truthfulness of the Messengers and the soundness of their message. They established that everything in opposition to their message is inferior and false compared to the Prophets' messages. Upon learning this, a fair person should realize that failing to concede to the truth leads to deviance. The invalid principle set by atheists indicates the corruption of their belief, the unsoundness of their rational reasoning, and the foulness of their goals.

SEVENTEENTH ARGUMENT: HAPPINESS IS TIED TO THE MESSAGE OF THE MESSENGERS, AND ATTEMPTING TO REMOVE IT LEADS TO WARRING AGAINST ALLĀH AND HIS MESSENGERS

The beneficial sciences that found a unanimous agreement among the followers of the Messengers are divided into two types:

First: they explore the information provided by the Divine scriptures and Messengers about Allāh, His angels, His scriptures, His Messengers, the Last Day, destiny, and the unseen in general. They also explore the rulings that form the basis of worship and social communication.

Second: sciences that afford theoretical and textual demonstrations for the sciences of the first type to discern the secrets and rationales behind them. These are the only beneficial sciences for which Allāh created humans, sent Messengers, and conditioned happiness and success on their acquisition. Therefore, any attempt to remove them from the heart reflects severe stubbornness and open defiance of

Allāh and His Messengers. The loftiest goal should be acquiring and internalizing them. May perish afflict those who put the opinions of atheists ahead of the statements of Allāh and His Messenger.

EIGHTEENTH ARGUMENT: THE MESSENGERS WERE COMMISSIONED TO ERADICATE ANYTHING THAT OPPOSES FAITH

The Messengers (عَلَيۡهِمُ ٱلسَّلَامُ) introduced a powerful truth that wipes out any potential opposition to belief in Allāh, His angels, scriptures, Messengers, and the Last Day among others. Their message is convincing enough to repel anything that doubts that great principle or devalues its clear and decisive proofs. It is all to clear the path for a sound faith and a doubt-free heart. Both Qurʾān and Sunnah are full of those proofs. Still, atheists desire the opposite, as they are the main figures of disbelief and ingratitude who defy Allāh openly.

NINETEENTH ARGUMENT: ATHEISTS WISH THAT PEOPLE REJECT ALLĀH'S DESTINY

One of the great principles established by the Messengers, especially their seal and leader Muḥammad (صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ), is the belief in destiny and fate while seeking all useful means, be it religious or worldly. The invitation to this belief is spread throughout the Qurʾān and Sunnah. All occurrences are tied to the destiny and fate of Allāh. He holds control over them, as they have neither might nor power except by Him. Whatever Allāh wills come to pass and whatever He does not will fail to pass. Only Allāh guides to good deeds, and only

Him fends off sins. All the hidden and manifest graces are afforded by Him. This is the superb principle asserted multiple times in the Qurʾān and Sunnah, namely Tawḥīd of Lordship. Both Qurʾān and Sunnah intend to establish it in the heart so that one gains good fruits of it.

Atheists endeavor to encourage people to give up this belief in Allāh's destiny because they believe humans are needless of the Lord of the worlds. They deny His existence and His actions out of a belief that all actions are the product of this nature. This is obviously an abhorrent display of ignorance and deviance.

TWENTIETH ARGUMENT: ATHEISTS CONFINED THEIR SCIENCES TO THE SENSES AND THEREFORE DENIED THE UNSEEN

Atheists restricted the label of science to a very narrow strip, considering the label to apply to any science they can perceive with their senses and prove with their experiments. Anything else failing to meet this level of perception is met with vehement denial, thereby denying all the sciences related to the Unseen. They denied the Lordship and actions of Allāh as well as His attributes because their limited perceptions could not grasp them. This position is invalid based on reason and the revealed textual evidence:

Concerning the revealed textual evidence, all the divine scriptures and all the Messengers not only invalidate the previous argument [of atheists] that limits the label of science to perceptualities while denying all else but also provide conclusive demonstrations, derived from the unseen and revelation-based sciences, on facts far sounder and more beneficial than their entire line-up of sciences.

Sheikh al-Islām noted:

> "They (i.e., atheists) admit that the knowledge provided by Prophets cannot be tested by the methodologies of their sciences because, according to their own admission, most facts cannot be tested by their scientific hypotheses, since the latter is suitable for nothing but what is inferior rather than the amazing and precious facts necessary for people's lives and happiness. Atheists do not measure things fairly, nor do they rely on evidence on the clear signs of Allāh, which constitute genuine science and certainty that inspire happiness to their learners and cause misery to the ignorant. Logicians unanimously agree that the validity of anything is reliant on collective notions stored in one's mind rather than the outside world. The legacy of the Prophets is far greater and prestigious than being discussed via the lens of logic. To even consider including logic among sound sciences will complicate the material, make it unnecessarily complex, and render the essential aspects of the science at hand beyond reach. It will add unnecessary discussion and regressive arguments without the least verification or a considerable stock of knowledge. As for material things, they are realized by hidden and manifest sensory mediums, resemblance-based analogy, and other types of analogy that involve no comprehensive or general proposition."

Concerning reason, people with recognizable intellectual acumen assert that sciences are acquired through non-sensory mediums since the mediums to acquire the sciences are sensory, reason, and truthful reports. The epitome and most truthful of reports are those of Allāh and His Messengers, for they elucidate everything, offer guidance for people, clarify the facts, and alert the intellect to pursue every beneficial knowledge. However, the argument of the atheists entails the denial of all of these reports unless they can acquire them

through sensory mediums. It is no wonder this is the legacy of all the rejecters of the messenger who denied the latter's messages on account of the unlikelihood of the Messengers' reports [as the rejecters claimed]. They basically denied everything they failed to comprehend. They are engaged in a perpetual state of trial and error. They propose and prove some hypotheses and experiments but later meet their failure when later experiments disprove the earlier hypotheses. They are engulfed in this loop of confusion because they deny the truth.

Allāh listed the reasons driving those people to deny the truth: ignorance, boasting with their sciences that oppose the knowledge brought by the Messengers, thirst for dominance they will never secure, and imi8taiting their major deviant figures. Their poor judgment, imitating the major figures of atheism, and abandoning the divine message all fall under the main reasons those people are locked in falsehood.

TWENTY-FIRST ARGUMENT: ATHEISTS ARE IN CONSTANT DISAGREEMENT

Only on account of this wicked principle did the atheistic materialists prevent themselves from embracing the most perfect meant to acquire the most beneficial, soundest, and clearest knowledge –namely what is introduced by the Messengers, coded in the divine scriptures, and instilled in the natural disposition unless it was tarnished with unsound doctrines. They sealed this venue, which could have been beneficial for themselves and their followers. They limited their sciences to materialistic means only. They expanded, excelled at, introduced many inventions, and made considerable accomplishments since their breadth of knowledge allows them. At this point, they severed their connection with Allāh, His Messengers, scriptures, the knowledge brought by the Messengers, and the sound guidance that produced nothing but hidden and manifest piety, not to mention happiness in this life and the Hereafter.

As a result, they are engulfed in confusion, and their theories conflict. As soon as they, or most of them, concur on a theory about the harmony tying all the elements of something cohesively, they are confused about the primitive nature of one of those elements and break their agreement, if not invalidate the entire theory. They are enveloped in this enclosed loop so long as they do not attribute the occurrence of means to their Creator. As long as they remain in such a state of mind, they will remain forever restless and fail to formulate a consensus that could bring them a whiff of happiness in this life and the Hereafter. The ultimate end of their endeavor would be:

﴿ يَعۡلَمُونَ ظَٰهِرٗا مِّنَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ عَنِ ٱلۡأٓخِرَةِ هُمۡ غَٰفِلُونَ ٧ ﴾

"They know only the outside appearance of the life of the world (i.e., the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter." [Sūrah Al-Rūm (30):7]

They neglected Allāh, and He neglected them in return and left them enveloped in their transgressions and deviance. Allāh says,

﴿ فَلَمَّا جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرِحُواْ بِمَا عِندَهُم مِّنَ ٱلۡعِلۡمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٨٣ ﴾

"Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e., the punishment)." [Sūrah Ghāfir (40):83]

TWENTY-SECOND ARGUMENT: THE ATHEISTS UN-SOUND PRINCIPLE LED THEM TO DENY THE REVELATION AND THE RECKONING

When they decided to establish their false principle and employ it to measure the validity of all other sciences, they had the audacity to analyze the biographies of the Messengers via that principle. And in reflection of their corrupted and deficient intellect, they dared to slander the Messengers and dethroned them from their status before the people who listen and concede to their cause. They accordingly invalidated the notion of revelation, the divine message, and the Last Day. They explicitly and implicitly denied the existence of the Lord as a means to slander all the divine religions, thus not only stripping the Messengers of their special privileges but also placing them inferior to their major figures of philosophy. Suppose this principle produces such a poisonous and bitter fruit. How could anyone with a shred of reason listen to their arguments, let alone rely on them to develop their corpus of knowledge? Indeed it corrupts religion and knowledge and confuses reason because it is the most wicked principle of deviance. Allāh indeed guides whomever He wills to the straight path.

TWENTY-THIRD ARGUMENT: TANGIBLE SCIENCES ARE A DROP IN THE OCEAN COMPARED TO THE KNOWLEDGE OF THE MESSENGERS

When comparing the sensory-based sciences to those introduced by the Messengers— such as the knowledge about Allāh, His names and attributes, His actions and laws, the events taking place in the Hereafter, the recompense of good and evil, the unseen, the narratives about the past and the future, and the causes of happiness and misery,— they are like a drop in a spacious ocean. Those atheists have belied the reports about the unseen whose source is the messenger, the revelation of Allāh, and His general and special guidance. Their access point of information is very limited to the perceptualities of their senses, which is why they are perplexed, engulfed in confusion, and cannot formulate any consensus. They denied the genuine and beneficial knowledge that purifies the soul, imparts it happiness, and boosts it to higher levels of perfection.

What is more objectionable and erroneous is that they limited the label of science to their areas of research only. Whenever they use the word 'science,' they actually refer to the philosophy-related sciences while stripping any other area of knowledge of this 'science' label. This is indeed stubbornness and twisting of the facts. The genuine knowledge is praised by Allāh in His Book and delivered by His Messengers via the revelation from the Omniscient. Any other science is harmful, mildly beneficial at the least, or useful for worldly purposes only. Those people are filled with arrogance, hence their despisal of the areas of knowledge that have considerable benefit religiously and worldly. Their sciences are

indeed harmful; we seek refuge in Allāh from non-beneficial knowledge.

TWENTY-FOURTH ARGUMENT: ADDRESSING THEIR CLAIM THAT RELYING ON THE PAST IS BACKWARDNESS

Based on their wicked and false principle, they reached a terrible conclusion: going back to the past is errant backwardness, and everything from the past must be discounted. Their disparage of the past is very condemning to pave the way for slandering the messages brought by the Messengers and coded in the scriptures. In their opinion, humanity reached maturity only after material sciences gained dominance, morals declined, pornography and chaos propagated far and wide, evil heightened, and good diminished. This is a totally bizarre point of view. How could it be possible that the Messengers (عَلَيْهِمُ ٱلسَّلَامُ), particularly their leader Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and every pious and Muslim leader who follows their guidance has not reached maturity? They personified guidance, and Allāh made them a means to guide humanity. Allāh guided them to every sound and beneficial knowledge and good deed. How could they and their guided followers fail to reach maturity whereas the atheists succeed? This is indeed a terrible slander. There is nothing faster to realize the voidness of this ridiculous claim than to just imagine it and what it entails since the most telling sign of one's maturity or foolishness is their actions and consequences.

When considering the behavior of the Messengers and their followers as far as their guidance to every sound and beneficial creed, admirable morals, and good deeds. They also warned against misbehavior. They spread piety, mercy, and wisdom throughout the land. Their reformation is unparalleled, and the happiness they

promised is felt in this world and the Hereafter. On account of their guidance and endeavors, one witnesses beneficial knowledge, admirable morals, prosperity, and the decline of evil and harm.

The materialistic atheists, on the other hand, are diametrically in opposition. The impact of their sciences and actions stooped humanity to the lowest of levels. They suffer misery in their lives since they suffer it religiously and intellectually. Even when considering the inventions that inspired their arrogance and transgression, have they used it as a means to achieve good and prosperous life and mercy? Or have those inventions been the severest calamity that ever-afflicted humanity? Maturity is indeed far distant from their reach, given the earlier undeniable description of their conditions as well as their actions. However, they are overwhelmed with arrogance, conceit, shortsightedness, and vanity that promoted their falsehood and deviated countless people with poor insight and unsound minds. They were driven by blind following and conceit. A person saved from such density and guided to follow the Messengers should thank Allāh profusely and show Him profound gratitude, for such grace is unmatchable. Ask your Lord to grant you steadfastness upon sound belief whose support is reason-based evidence, the pure natural disposition, and the straight means.

TWENTY-FIFTH ARGUMENT: THE MESSAGE OF THE MESSENGERS IS THE ONLY MEAN OF PROTECTION AGAINST CHAOS AND LUST

Holding tight to the truth introduced by the Messengers and coded by the scriptures – such as monotheism, worship of Allāh, encouragement of admirable morals and warning against their opposite– is the only mean to protect against chaos and the undisciplined freedom given to the animalistic, lustful, and audacious souls. As those atheists neglected, denied, and strenuously resisted the truth brought by the Messengers and opened the path to the lust-guided human thoughts, their minds, inner drivers, and lusts gravitated towards the fulfillment of ill desires and the satisfaction of the soul. They stopped at no limit and considered permissible every prohibited utterance and action, otherwise called pure pornography. Animals, despite their deficiencies, have outclassed them. And despite such far-reaching evil and boundless corruption, the devil deceived them into admiring their deeds and encouraging others to follow their model of despicable morals.

Allāh says:

﴿ إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ ٩٦ وَلَوۡ جَآءَتۡهُمۡ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ٩٧ ﴾

> **"Truly! Those against whom the Word (Wrath) of your Lord has been justified will not believe. Even if every sign should come to them until they see the painful torment."** [Sūrah Yūnus (10):96-97]

Look at their actions if you still harbor any doubts and reflect on the impact they left if you are reasonable. They have hollowed out many admirable morals and virtues only to replace them with evil and indecency. Do not be deceived by the disbelievers' prosperity in the land. Do not also be deceived by the disbelievers' intellect, perception, acumen, or notable actions because a misplaced intelligence that causes the individual to deny the most plain of facts is seriously counterproductive and perishing.

Allāh Almighty says:

﴿ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾ ﴾

> **"And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the ʾĀyāt (Allāh's Prophets and their Prophethood, proofs, evidence, verses, signs, revelations) of Allāh, and they were completely encircled by that which they used to mock at!"** [Sūrah Al-Aḥqāf (46):26]

Allāh highlights the fact that their denial of Allāh's signs led to depriving them of the usefulness of their perceptualities, and the graces they were conferred turned to be harmful. Allāh Almighty says:

﴿ فَلَمَّا جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرِحُواْ بِمَا عِندَهُم مِّنَ ٱلۡعِلۡمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٨٣ ﴾

> **"Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e., the punishment)." [**Sūrah Ghāfir (40):83]

They venerated their sciences that inspired them arrogance, resisted the Messengers, and mocked at their message. In return, their sciences became counterproductive, and their mockery turned against them.

TWENTY-SIXTH ARGUMENT: THE UNSEEN FORETOLD BY THE MESSENGERS IS TANGIBLE THOUGH IN THE HEREAFTER

Shaykh [al-Islām] noted:

> "The events of the Unseen foretold by the Prophets are existing and far greater and more glorious than what we witness here in this world. Those Unseen events are tangible and perceptible, though after death in the Last Day. Still, Allāh privileges some people to witness them in this life. Contrary to the philosophers' claim, the perception of those events is not solely limited to one's mind. The difference setting the Unseen events apart from their worldly counterparts is that the former is unperceivable while the latter is tangible. And the fact that something is either experienceable or unseen is given such attribute concerning us [as humans]. In other words, if we cannot see it, it qualifies as Unseen; and if we can see it, it is experienceable. It is not about whether or not the essence of that Unseen event is itself un-witnessable or perceivable and only perceivable by the mind. If something is unperceivable by [sensory mediums] but conceivable by the mind, its presence does not go beyond it. The angels are capable of witnessing and seeing things. Allāh (عَزَّوَجَلَّ) Himself can be seen by sight, and the believers will see Him on the Day of Judgment in Paradise, as countless authentic reports affirmed."

This argument invalidates the atheists' claim who limit the acquisition of knowledge to their deficient sensory mediums. There

is strong evidence to support the truthfulness of the Prophets (عَلَيۡهِمُ ٱلسَّلَامُ). Many authentic reports relate their experiences and the resultant certainty their followers achieved. It is, therefore, clear how the denial of the atheists devalues the most beneficial or information despite the latter's clearest, soundest, and strongest proofs. It reflects nothing but their arrogance.

Shaykh [al-Islām] said:

"Allāh says:

﴿ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحۡوِيلًا ٤٣ ﴾

"and you will not find any change in the Way of Allāh." [Sūrah Fāṭir (35):43]

"Atheists relied on this verse to maintain that the world does not change; for example, the sun rises and sets because it is the habit Allāh set. In response, supernatural events are generally known and witnessable. Allāh informed in multiple mentions in the Qurʾān that the world is not created in futile but rather for the purpose of recompense. This is, therefore, His enforceable law. He will hold people accountable on the Last Day, where He will support His devotees and punish His enemies. The fact that people will be resurrected to undertake the recompense is integral to that enforceable. Allāh has never stated that every habitual action [recurring in this world] will eternally remain unchanged. He instead informed about the never-changing law of supporting His devotees and punishing His enemies. This law will never undertake any change or transformation. Allāh says:

﴿ فَهَلۡ يَنظُرُونَ إِلَّا سُنَّتَ ٱلۡأَوَّلِينَۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبۡدِيلٗاۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحۡوِيلًا ٤٣ ﴾

"Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allāh's Sunnah (way of dealing), and no turning off will you find in Allāh's Sunnah (way of dealing)." [Surah Fāṭir (35):43]

Any given habit is determined by the doer's will. Since the doer (i.e., Allāh) is Wise, His will is expected to follow suit. In other words, it equates to all similarities. This law Allāh sets will never undergo any change. He will honor the devoted worshipers and support His Messengers and their followers against the deniers. This law is required by the wisdom of Allāh (عَزَّوَجَلَّ). It is, therefore, unamenable to change.

On the other hand, the very change that overtakes other things is required by Allāh's wisdom. And the fact that this change occurs is part of Allāh's enforceable law. The above verse refutes anyone claiming that Allāh's actions are driven by a will that ties deciding a course of action to its likelihood even though all the variant courses of actions are equally similar to Allāh, and there is no reason, for Him, to choose one over the other. Those atheists deem all of Allāh's laws as unchanging and purposeless, which is obviously contrary to the indications of the revealed textual evidence and reason. For Allāh, His enforceable laws regard all courses of action as similar without an advantage to one over the other. Hence, all courses of action are equally similar to Allāh, which is the opposite of the atheists' claim."

TWENTY-SEVENTH ARGUMENT: THE CHRISTIANS AND JEWS ARE MORE KNOWLEDGEABLE THAN ATHEISTS CONCERNING THEOLOGICAL ISSUES

Sheikh al-Islām noted:

> "The teachings of the Messengers (عَلَيْهِمُ ٱلسَّلَامُ) are unknown and distant to those philosophers. The disbelievers among the Christians and Jews are actually more knowledgeable about such divine matters than those philosophers who are ignorant about both the textual-based and reason-based sciences brought by the Messengers. They are clueless about the divine-related rationales, and their sciences are empty of them. As for the Messengers' privileged knowledge of the Unseen, it is far loftier than giving the edge over philosophy. And since the noblest of knowledge is outside the expertise of the philosophers, which they admitted, two points spring forth:
>
> **1)** they have no proof for their denial because their analogical deduction is void of such proof; **2)** the knowledge they acquired is inferior to that which they have no knowledge of, not to mention their knowledge will not lead them to happiness and salvation. The Messenger informed about certain things, such as the speech Noah delivered to his people and the experience he undertook with them, Abraham and his story, Moses and Jesus and their respective missions. None of those things can be known through their demonstration-based analogy or any other analogy. The philosophers' analogies

require the production of general rules, and what we have in hand is something specific.

The Prophet informed us about the past and future events to the extent that he foretold the battle against the Tartars. As reported in various versions in the two Ṣaḥīḥ collections, the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا التُّرْكَ صِغَارَ الأَعْيُنِ، حُمْرَ الْوُجُوهِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطَرَّقَةُ.

"The Hour will not be established until you fight with the Turks, people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather."

Could their analogies ever inform a specific individual or nation, let alone such a detailed description provided seven hundred years before their actual emergence?

Likewise, the Prophet foretold about the Fire incident that erupted in 655 C.E. All the past and future events he foretold cannot be acquired by their demonstration-based analogy or any other for that matter, because they are limited to general conclusions rather than something so specific as this. Philosophers are incapable of refuting that some people have certain angels or Jinn associated with them. They are also incapable of refuting that souls can assume a physical shape and be seen. Their knowledge cannot refute such facts, as informed by the Prophets and other proofs. All they have is absolute ignorance. They have belied the knowledge they could not comprehend and what has not yet been fulfilled even though a collective of the major philosophers and the leading physicians admit to this. However, unlike the path of the

Prophets, the path of the atheists makes no difference between the truth and falsehood."

Shaykh al-Islām also commented about some of the causes leading to atheism:

"It is harmful if the individual has an edge of knowing the natural sciences over regular people. Once he is exposed to religious and beneficial sciences, he denies them and loses his religion. In this way, his piecemeal knowledge becomes his damnation. It is very common to find someone who has the edge over others by knowing a certain science. Such a person is likely to deny what he does not know. Humans, in general, stray greater when they are ignorant of something than when they know and believe a given thing. Allāh says:

﴿ بَلۡ كَذَّبُواْ بِمَا لَمۡ يُحِيطُواْ بِعِلۡمِهِۦ وَلَمَّا يَأۡتِهِمۡ تَأۡوِيلُهُۥ ﴾

"They have belied the knowledge of which they could not comprehend and what has not yet been fulfilled." [Sūrah Yūnus (10):39]

The reason for this is that humans believe what they sense and can perceive by their minds. Once they establish and believe in something, they believe it to be true, contrary to what they deny. They generally deny what they do not know and believe whatever is outside their parameters of knowledge. Based on this wicked perception, they are ignorant of the divine-related issues, the teachings of the Messengers, and the general laws that govern the movements of the existing beings. This elaboration describes how the heretic among the philosophers as well as others strayed. They denied the existence of Jinn and angels just because their deficient sciences discounted their existence. On the other hand, the Messengers brought

forth the clear signs and proofs, but those [philosophers] rejoiced at the knowledge they have, and their mockery turned against them."

TWENTY-EIGHTH ARGUMENT: THE MEANS TO CONCLUSIVE KNOWLEDGE ARE PLENTY AND MOST OF WHICH IS FAR OUTSIDE THE SCOPE OF THE ATHEISTS' SCIENCES

One may ask those atheists who deny the Unseen foretold by Allāh and His Messenger: why do you deny them? Their answer would be because they are inadmissible into our sciences governed by the conclusions we developed through experimentation and sensory mediums. In response, just assume they were beyond your perceptualities! The means to acquire certain knowledge are plenty, most of which are already beyond your perceptual mediums because they are deficient in your admission. You already confess your perceptual mediums to be limited to realizing the causes and rationales behind some earthly materials rather than all of them. You are constantly engaged in research and experiments that meet one failure after the other with occasional success. Suppose this sums up your experience with earthly materials centered at the common perception of human beings though in varying degrees. Why do you deny the other worlds in the heavens, the worlds of the Unsee, and what is greater such as the divine attributes? The fact is your [i.e., atheists] sciences are completely remote from such knowledge, thus rendering your denial void. This goes to show your arrogance.

Assuming you maintain, either literally or figuratively, that your major leading figures have denied [those worlds], one may reply that your major leading figures stated conflicting opinions on this regard without the least hint of a united position. They have been experiencing constant confusion, reflected in invalidating nascent

and longstanding theories as well as frequent agreements and disagreements. And even if we assume their major leading figures agreed on their denial of those [Unseen] worlds, why should we consider the opinions of those whose veracity is contested, if not proved faulty, rather than considering the statements of all the Messengers whose truthfulness is proven by conclusive proofs and decisive signs? The knowledge Messengers delivered outweighs the collective knowledge of humans. People acquire sound knowledge and guidance only through them since all the Prophets share a consensus over their messages.

Once he realizes the guidance and knowledge those who adhere to the divine scriptures revealed unto the Messengers, one can easily discern the difference. Any leading figure of those adherents can debunk all the arguments of any generation of philosophers. Backed by rational evidence and sound, corruption-free natural disposition, all the Prophets, Messengers, and their followers agree on the belief in Allāh, His scriptures, Messengers, the Last Day, and all the details of the Unseen. The atheists, by contrast, have neither revealed textual evidence nor reason on their side. They have false thoughts, erroneous opinions, speculative theories, and blind following of the confused deviants.

Allāh says:

﴿ وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ۝٧ يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝٨ ﴾

"Woe to every sinful liar Who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!" [Sūrah Al-Jāthiyyah (45):7-8]

Allāh says:

﴿ إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ ٩٦ وَلَوۡ جَآءَتۡهُمۡ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ٩٧ ﴾

"Truly! Those against whom the Word (Wrath) of your Lord has been justified will not believe. Even if every sign should come to them until they see the painful torment." [Sūrah Yūnus (10):96-97]

TWENTY-NINTH ARGUMENT: THE MESSENGERS' SIGNS ARE TANGIBLE THAT THEIR RESPECTIVE NATIONS WITNESSED AND BELIEVED. BECAUSE ATHEISTS DENY THEM, THEY, THEREFORE, DENY TANGIBLE THINGS THAT PEOPLE HAVE WITNESSED

The atheists lie about their claim, that is, proving everything their perceptual mediums can grasp. The miracles of the Messengers are reportedly plentiful, and people of all eras have witnessed and submitted to them. They witnessed Allāh's support and salvation of the Messengers and their followers, as opposed to the ruin of the nations who denied them. These episodes of reality are too many to count so much that far too many people have reported their occurrence than anything else. Humans have not admitted to anything else greater than them because they have personally seen them and reported to them successively over generations. In contrast, the atheists display arrogance and denial of the nations' admission despite the latter diverse religions and beliefs. They only follow their major leading figures on whom Allāh says**:**

﴿ وَجَحَدُواْ بِهَا وَٱسۡتَيۡقَنَتۡهَآ أَنفُسُهُمۡ ظُلۡمٗا وَعُلُوّٗاۚ ﴾

> **"And they belied them (those ʾĀyāt) wrongfully and arrogantly, though their ownselves were convinced thereof."** [Sūrah al-Naml (27):14]

THIRTIETH ARGUMENT: NATURE IS VOID OF ANY FEELINGS, AND WHATEVER INVENTIVENESS AND PERFECTION IT HAS IS THE WORK OF ALLĀH

Let us imagine the argument of those atheists who claim all the incidents in this universe are the product of nature even though it feels nothing on account of those magnanimous actions. It is nothing but just a machine that produces majestic actions in the ultimate form of perfection and precision, actions that reflect the utmost wisdom, mercy, and coherence necessary for the order of this universe without the need for a maintainer or a creator. If one imagines this argument accurately, he will notice its close resemblance to the statements of the insane who make nonsensical blabbering. A reasonable and insightful person will realize that the atheists' statements are the clearest proof of their lies. Of course, their arguments are evidently false based on the indications of the revealed textual proofs, the conclusive rational axioms, and the natural human disposition where Allāh instilled belief in His Oneness and perfection, and that He is the doer of whatever He wills, as He is the Originator of the heavens and the earth. Any created being is bound by Allāh's power and will. The Messengers of Allāh told the truth about their message and legislation. All praise is due to Allāh for the greatest of His graces, namely admitting the truth brought by the Messengers and salvation from the severest of afflictions, which is following every heretical atheist who is not bound by reason or religion.

THIRTY-FIRST ARGUMENT: ATHEISTS' SCIENCES ARE VULNERABLE TO CHANGE BECAUSE THEY CANNOT RESIST THE ETERNALLY ESTABLISHED FACTS BROUGHT FORTH BY THE MESSENGERS

One may address atheists' chiefs and sharpest intellectuals, let alone their commonfolk and imitators: Even though you take pride in your scientific research, you are continually engaged in producing theories, amassing a wide appeal in support of them, and establishing them as factual. However, your constant investigation and testing of the theories lead to skepticism about them, if not an outright denial of their validity, only to follow up with counter theories. By your own admission, theories are susceptible to analysis, skepticism, criticism, and disintegration. You have invalided so many theories you previously believed to be factual. If such is the condition of your most esteemed sciences, how would it be rational to justify relying on them to counter the truths brought by the Messengers, coded in the scriptures, and entrenched as certainties in the minds of the leading figures of guidance?

THIRTY-SECOND ARGUMENT: IT WOULD BE CONSIDERED A DENIAL OF THE TANGIBLE IF ONE DENIES THE ESTABLISHED TRUTHFULNESS OF THE MESSENGERS, THEIR REMARKABLE EXPERIENCES, THE SUCCESSIVE REPORTING OF THEIR ASSIGNS, AND THE UNPRECEDENTED CHALLENGE TO PRODUCE SOMETHING TO THE QURʾĀN

Except for those arrogant atheists, all nations believed in the truthfulness of the Messengers, given the latter's lofty morals, admirable traits, and the message of truth they brought, through which Allāh reformed the religion and the world, guided the people to every good and success (imminent or delayed), and supported the Messengers with clear signs and decisive proofs whose famous authenticity surpassed anything else to the extent that nations reported them era after an era. They have become self-defined facts and enjoy the highest levels of truthfulness. Of the notable example is the leader of the Messengers, namely Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). All people testified to his truthfulness, admitted his status, and submitted his followers and enemies to him. It is exceedingly sufficient had he not brought nothing but the Qurʾān with which he challenged humans and Jinn to produce something like it or even ten chapters, or at the least a single one. They failed because of the Qurʾān's astounding eloquence, elegant style, perfect rulings, and inclusion of reports about past and future events, both related to the creation and the Creator.

Anyone with minimum knowledge of the Messengers' truthfulness, reports, and rulings will instantly recognize that those who deny the Messengers' message alienated themselves from what is tangible and rational, met sound knowledge with stubbornness, and rejected conclusive information. They are, without a doubt, contending the truth stubbornly or blindly imitating the truth-contenders. Their description lines up with that Allāh assigned their leading figures:

﴿ وَجَحَدُواْ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ١٤ ﴾

"And they belied them (those ʾĀyāt) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e., those (ʾĀyāt) are from Allāh, and Mūsā (Moses) is the Messenger of Allāh in truth, but they disliked to obey Mūsā (Moses) and hated to believe in his Message of Monotheism]. Hence, see what the end of the Mufsidun (disbelievers, disobedient to Allāh, evil-doers, liars.) was." [Sūrah al-Naml (27):14]

And if they disbelieve in the message of the Messengers:

﴿ فَبِأَيِّ حَدِيثٍۭ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ٦ ﴾

"then in which speech after Allāh and His ʾĀyāt will they believe?" [Sūrah Al-Jāthiyyah (45):6]

On the contrary, Allāh says about reasonable people:

﴿رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ أَنۡ ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّا﴾

"Our Lord! Verily, we have heard the call of one (Muḥammad) calling to Faith: 'Believe in your Lord,' and we have believed." [Sūrah 'Āl-`Imrān (3):193]

And:

﴿رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ٥٣﴾

"Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness (to the truth, i.e., Lā ilāha illAllāh - none has the right to be worshipped but Allāh)." [Sūrah 'Āl-ʿImrān (3):53]

THIRTY-THIRD ARGUMENT: THE SHARĪʿAH OF MUḤAMMAD IS INCLUSIVE OF THE LOFTIEST OF GOALS. PEOPLE HAVE BEEN BORN TESTIMONY TO ITS PERFECTION AND THE NEED FOR IT. NO SOUND REASON OR GENUINE SCIENCE CAN OPPOSE IT

Before the atheists, one may state that the religion Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) preached is a revelation from Allāh to him delivered through Gabriel (peace be upon him). Muḥammad is supported by the tangible testimonies of the signs [in the universe] and the decisive proofs. People are guided to lofty goals through his help, which is why they admit his perfection and their dire need for his guidance. They are certain they would not have any knowledge about the details of the Unseen except through him because their knowledge is incapable of generating such information. As a result, they submitted to the revelation and religion preached by Muḥammad, thereby paying no regard to people whose knowledge is based on misconceptions and fantasies.

The Sharīʿah expressively guides to the loftiest of goals through the shortest ways, as it is responsible for introducing humans to their Lord and Creator, Who confers His kindness upon them in plenty of shapes, as inferred by His names, attributes, and actions. The Sharīʿah identifies the path leading to Allāh's pleasure as well as warns against the opposite path. Allāh made it, and to Him it shall return, free from the nonsense of the atheists and the lies of the liars. Allāh completed the religion for His Prophet and his nation. Neither

one of them is needy to any other rational or scriptural proof outside of Sharīʿah. Allāh Almighty says:

﴿ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا﴾

> **"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion."** [Sūrah Al-Māʾidah (5):3]

It is not even conceivable there would be a sound mind or a true knowledge standing in opposition to Sharīʿah. Pondering on the arguments made against the explicitly clear and sound textual proofs exposes the invalidity and voidness of those arguments. The Messengers (عَلَيۡهِمُ ٱلسَّلَامُ) are tasked with delivering the kind of information whose details are already familiar to people's minds. The latter is familiar with the concept and its relevant details or just the concept without the details. In addition, the Prophets deliver some information that people have no familiarity with their concept or details. They never deliver information deemed impossible by the sound mind, a fact known to anyone with expert knowledge of the Islāmic Sharīʿah and the arguments of other nations.

The leading scholars and sages examined this claim. They found every statement the Messengers made veritable, which led them to judge every opposing argument as a reflection of ignorance and fantasy. This fact is admitted by the fair among the atheists, let alone rational and intellectual people whose minds are nurtured with revelation and prophetic guidance. They hold an unshakable certainty in the truth of the information the Messengers delivered about the Unseen, the legal rulings, destiny, and the reckoning. Their

hearts are certain of that information, their tongues testified this way, and they guided people through it. Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلْعِلْمِ قَآئِمَۢا بِٱلْقِسْطِ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١٨﴾

"Allāh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise." [Sūrah ʻĀl-`Imrān (3):18]

And:

﴿وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ٥٠﴾

"And who is better in judgment than Allāh for a people who have firm Faith." [Sūrah Al-Māʾidah (5):50]

And:

﴿وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ٦﴾

"And those who have been given knowledge see that what is revealed to you (O Muḥammad) from your Lord is the truth and that it guides to the Path of the Exalted in Might, Owner of all praise." [Sūrah Sabaʾ (34]:6]

And:

﴿ أُوْلَٰٓئِكَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنۡ حَمَلۡنَا مَعَ نُوحٖ وَمِن ذُرِّيَّةِ إِبۡرَٰهِيمَ وَإِسۡرَٰٓءِيلَ وَمِمَّنۡ هَدَيۡنَا وَٱجۡتَبَيۡنَآۚ إِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُ ٱلرَّحۡمَٰنِ خَرُّواْ سُجَّدٗا وَبُكِيّٗا ۩ ٥٨ ﴾

"Those were they unto whom Allāh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allāh) were recited unto them, they fell down prostrate and weeping." [Sūrah Maryam (19):58]

After enumerating the traits of sound-minded people, Allāh says:

﴿ رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ أَنۡ ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّا ﴾

"Our Lord! Verily, we have heard the call of one (Muḥammad) calling to Faith: 'Believe in your Lord,' and we have believed." [Sūrah 'Āl-`Imrān (3):193]

THIRTY-FOURTH ARGUMENT: THE CAUSE OF THE AFFLICTION ATHEISTS EXPERIENCE IS THE COMPARISON THEY MADE BETWEEN THE MIGHTY LORD AND THE DEFICIENT CREATED BEING

The original cause behind the deviation of the disbelievers and the atheists is that they equated the Majestic Lord to the inherently deficient human being. They have not admitted that there is nothing like Him and to Him belong the most sublime attributes in the heavens and the earth. Allāh retains all Majesty, Glory, and Praise. Humans have amassed any power, glory, and any other attribute from beginning to end is nothing compared to the Glory, Majesty, and perfection Allāh has. Allāh is the Creator of all that exists. He is the Sole Creator, and all else is created. He has absolute sovereignty, and all else is subjected to Him. He is the Omniscient whose knowledge encompasses everything, the All-Merciful whose mercy envelopes everything, the All-Powerful and nothing is beyond His power, the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). His wisdom encompasses everything He created and judged. There are plenty of other attributes the Messengers informed us of. Still, we cannot extend enough praise to Him. had the atheists been aware of all of those, they would have realized that their arguments and beliefs are completely void and outright falsehood, if not a manifest and audacious arrogance before Allāh. They would simply realize their denial to the signs and decisive proofs people have submitted to.

Allāh Almighty says:

﴿ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبۡعُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ وَإِن مِّن شَيۡءٍ إِلَّا يُسَبِّحُ بِحَمۡدِهِۦ وَلَٰكِن لَّا تَفۡقَهُونَ تَسۡبِيحَهُمۡۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ٤٤ ﴾

"The seven heavens and the earth and all that is therein, glorify Him, and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving." [Sūrah Al-ʾIsrāʾ (17):44]

And:

﴿ إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ إِلَّآ ءَاتِي ٱلرَّحۡمَٰنِ عَبۡدًا ٩٣ لَّقَدۡ أَحۡصَىٰهُمۡ وَعَدَّهُمۡ عَدًّا ٩٤ وَكُلُّهُمۡ ءَاتِيهِ يَوۡمَ ٱلۡقِيَٰمَةِ فَرۡدًا ٩٥ ﴾

"There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a slave. Verily He knows each one of them and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)." [Sūrah Maryam (19):93-95]

Those atheists failed to acquire the knowledge of such things and limited knowledge to several causes without attributing them to the Creator of causes. They failed to realize there is a Creator behind the creation of beings. Still, they believed that their knowledge was the ultimate end out of ignorance and deviance. Some of them even believe such things out of pure arrogance. Believers, you should

show the utmost gratitude to Allāh for this greatest grace, namely safety from atheism, which is one of the worst afflictions.

THIRTY-FIFTH ARGUMENT: ATHEISTS LIMITED THEIR PERCEPTION TO THE WORLDLY LIFE; THEREBY, ALLĀH SEALED THEIR HEARTS SO THEY COULD NOT PERCEIVE ANY KNOWLEDGE BEYOND THAT

Atheists claim there is no hereafter, as one lives and dies, and only time causes them to die. They also claim that beings are the product of nothing but nature. They basically limited their perceptions to the tangibles of this world while denying everything related to the Unseen foretold by the Messengers. Their scope of knowledge is therefore limited, and their hearts are filled with disbelief, arrogance, and ridicule towards the knowledge of the Messengers. This tainted their objectives, and they could no longer make good use of their mediums of perception (hearts, hearing, and sight) because Allāh sealed them.

Allāh says:

﴿وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٢٦﴾

"And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears),

seeing (eyes), and their hearts availed them nothing since they used to deny the ʾĀyāt (Allāh's Prophets and their Prophethood, proofs, evidence, verses, signs, revelations) of Allāh, and they were completely encircled by that which they used to mock at!" [Sūrah Al-Aḥqāf (46):26]

And:

﴿إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡ إِن فِي صُدُورِهِمۡ إِلَّا كِبۡرٞ مَّا هُم بِبَٰلِغِيهِۚ فَٱسۡتَعِذۡ بِٱللَّهِۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ٥٦﴾

"Verily those who dispute about the ʾĀyāt (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allāh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muḥammad) as a Messenger of Allāh and to obey you][1]. They will never have it (i.e., Prophethood, which Allāh has bestowed upon you). So seek refuge in Allāh (O Muḥammad from those arrogant individuals). Verily, it is He Who is the All-Hearer, the All-Seer." [Sūrah Ghāfir (40):56]

We seek refuge in Allāh from such arrogance, as it plunged such individuals to the lowest ranks, thus hindering him from acquiring beneficial knowledge, happiness, and success and deceiving him into believing the goodness of deficient knowledge unadmirable deeds.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) noted**:**

"The report-based information is far greater than the information grasped by reason and the sensory mediums. One might even say there they are in a completely higher league. For this reason, hearing-based perception is more inclusive than that grasped by sight because the former can grasp existing and non-existing things present or absent. The proportion of tangible things to the intangible ones is like a drop in the ocean, and the only means to learn about them is the authentic report [from the Prophet]. Allāh chose Prophets from His creation and privileged them with some knowledge of the Unseen. Not everything is known in other ways except through their reports, if not most of what the Prophets foretold. Hence, the most well-learned people are the Messengers' followers even if others are more knowledgeable in astronomy, engineering, mathematics…etc. After their respective Messengers brought the clear signs and proofs, those people rejoiced at their sciences. They preferred them to those of the Messengers. Ironically, leading experts of those sciences maintained that such sciences are non-beneficial and lead to faulty thoughts; we seek refuge in Allāh from leering something un-beneficial. Even if they were useful, the proportion of benefit in them is incremental compared with the benefit of the knowledge of the Messengers. It becomes clear now that the true knowledge is what is reported by the Messengers about Allāh because it educates the soul, nurtures one's natural disposition, sets the mind to the right course. Allāh characterized this as 'knowledge' while naming all else as mere 'thoughts' that avail nothing in the face of knowledge. Such thoughts produce lies. If one were to reflect on the arguments made by the deniers of the Prophets' statements, you would notice how their arguments are a bundle of lies, for the true knowledge is the one sent down in the revelation upon the Prophets and Messengers. It is through that knowledge that

Allāh established His proof, guided the Prophets and their followers, praised them for acquiring it, and listed the signs that prove it."

THIRTY-SIXTH ARGUMENT: THE RELIGIOUS PROOFS ARE MORE CONNECTED TO WHAT THEY INDICATE THAN THE PLAIN REASON-BASED EVIDENCE

The signs and miracles of the Prophets (عَلَيۡهِمُ ٱلسَّلَامُ) are witnessed by many people, reported throughout the centuries, and proven by multiple proofs: reason, senses, and the inescapable admission of the people who personally witnessed them that they are from Allāh. This argument abolishes the principle held by the atheists who assert nothing but what is tangible. And if most tangible things are characterized as signs of the Prophets, there is no proof to make this link. Therefore, this is one of the most solid, clearest, and indicative means to prove Allāh is the Creator and His names and attributes.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said**:**

> "The connection holding between [the above] proof and what it indicates is stronger than the connection holding rational proofs and what they indicate, because it combines both sensory and rational profs, not to mention being self-evident. Allāh, therefore, calls [the above proof] 'clear signs. What is more evident [that Allāh is the Creator] than the staff of [Moses] turning to an enormous snake eating everything it sets its eyes on, only to return to being the staff as it was. What is more evident than the hand of Moses [turning unharmed]; or the parting of the sea that makes water like walls on both sides of the way; or the uprooting and raising of the mountain to cloud the enormously huge army; or striking the rock to open

> a path for twelve springs to gush out water sufficient for the entire crowd; or the emergence of the camel for Ṣāliḥ; or the molding a full bird out of mud only to be brought to life and fly when the prophet blows into it before the eyes of people; or the multi-faceted forms of punishments Allāh dealt the deniers of the Prophets while saving the latter and their followers; or the Prophet's command to the moon to be split into halves before the eyes of those present and absent. These signs and plenty others prove the Creator's existence, display His names and attributes, and assert the truthfulness of His Messengers and the incoming Last Day. This is one of the means the Qurʾān uses to direct and guide people. In addition, another means of guidance is inviting people to observe the animals, plants, rain, clouds, everything in the air, the sky, the sun, the moon, the stars, the development of the semen-drop [in the womb] from one stage to another."

This argument invalidates the claims of anyone devaluing the miracles of the Prophets and modeling on the already disproven analysis of the atheists. However, their claims are driven by blind following, submission to the atheists, and agreeing with many of their invalid principles. This led them to devalue the signs and miracles of the Prophets, whose existence has been known by the senses, reason, reports, and eyewitnesses. The reports of those signs and miracles are unparalleled recounted throughout generations. Allāh Almighty diversifies His signs to amass as many proofs of His Oneness and the truthfulness of His Messengers. Hence, as to establish the proof against all people. People should readily know that Allāh's power runs everything in ways known and unknown to people. All people know for certain is the results of those ways and their benefits that prove the truthfulness of Allāh's Messengers, the falsehood of His enemies, and the invalidity of the arguments made

by the opposers of the Messengers. All praise and blessings upon the servants whom Allāh chose of all creation.

THIRTY-SEVENTH ARGUMENT: THE EXISTENCE OF ALLĀH IS THE MOST MANIFEST. HE MUST EXIST BECAUSE DENYING SUCH THING REFLECTS CORRUPTED MINDS AND MORALS

One should address those atheists with the same address the Messengers delivered to the atheists' predecessors:

﴿ أَفِي ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

> **"What! Can there be a doubt about Allāh, the Creator of the heavens and the earth?"** [Sūrah Ibrāhīm (14):10]

The existence of Allāh Almighty is the clearest of all, for His existence is necessary. In contrast, the creation's existence occurred after non-existence. Allāh Almighty is the Creator of the heavens and the earth, and all the creation, in the past, present, and the future, are created and subjected to Him. He created them from nothing, provided them with all they needed, and protected them against extinction. He gives them life and causes them to die, terminate their existence, keeps them existent, and dispose of their affairs with utmost wisdom and marvelous care. All that exists attest to His Oneness, submit to His Majesty and stand in endless need to Him in all of their affairs. Every day Allāh is engaged in different affairs such as bringing something into existence and terminating the existence of others. The countless and decisive proofs that have proven such a case and its veracity are attested by the scriptures, the Messengers, their followers, and people of sound mind and natural

disposition. Anyone with the most basic iota of reason cannot deny anything unless they are like those atheists whose minds are damaged and morals are corrupted. They follow every rebellious devil like the Pharoah and his ilk, on whom Moses said,

﴿ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ١٠٢ ﴾

"Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidence, i.e., proofs of Allāh's Oneness and His Omnipotence.). And I think you are; indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!" [Sūrah al-'Isrā' (17): 102]

Allāh says:

﴿ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ١٤ ﴾

"And they belied them (those ʾĀyāt) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e., those (ʾĀyāt) are from Allāh, and Mûsâ (Moses) is the Messenger of Allāh in truth, but they disliked to obey Mûsâ (Moses) and hated to believe in his Message of Monotheism]. So, see what the end of the Mufsidûn (disbelievers, disobedient to Allāh, evil-doers, and liars.) was." [Sūrah Al-Naml (27):14]

In response to Moses's invitation to belief, Pharoah said:

﴿ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا ٱلَّذِىٓ أَعۡطَىٰ كُلَّ شَىۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾ ﴾

"Who then, O Mûsâ (Moses), is the Lord of you two?" [Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." [Sūrah Ṭahā (20):49-50]

In this verse, the entire creation in this universe, the audible and inaudible, is used as proof that Allāh is the only One who created them without a partner. He, alone, guided every being to what is observably best and useful. This demonstration is admitted by all reasonable people but denied by the arrogant and the liar, like the Pharoah and the leaders of those atheists. For this reason, when the Pharoah denied what Moses said by asking:

﴿ قَالَ فِرۡعَوۡنُ وَمَا رَبُّ ٱلۡعَٰلَمِينَ ﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَآ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ ﴾

"And what is the Lord of the 'Âlamîn (mankind, jinn and all that exists)?" [Mūsā (Moses)] said: "The Lord of the heavens and the earth and all that is between them, if you seek to be convinced with certainty." [Sūrah Al-Shu`arā' (26): 23-24]

Every rational person must admit to the existence of Allāh because anyone who denies Him is either an arrogant liar or a deviant who follows others blindly. Pharoah told his courtly audience: are you not hearing what Moses is saying? Moses replies that Allāh is their Lord and the Lord of their first predecessors. He basically

condemned their denial of the One they are helplessly in need of. He is their Lord and the Lord of their first predecessors. Allāh created them and conferred His graces upon them in their young and old age. This is extended to their fathers, children, and all creation. However, they belied this fact arrogantly by accusing Moses of insanity even though the Pharoah is certain he has the soundest of minds. Moses made the Pharoah experience extreme discomfort, which led the Pharoah to claim that the Messenger (i.e., Moses) was insane.

Nevertheless, after Moses witnessed his arrogance and denial of the Lordship of Allāh over all creation, he told he will bring forth a manifest and strong proof that proves his truthfulness, the credibility of his message, and the falsehood of the deniers. Allāh recounted the encounter between Moses and the Pharoah and the admission of the sorcerers that Moses's [message] is from Allāh. His signs left a great impact on them such that they genuinely and soundly believed from a position of strength, insight, and valuable experience. Those sorcerers paid no regard to the condemnations and the ordeals Pharoah put them through. The truth, however, manifested, and whatever they did leave no effect. This previous illustration describes the atheists' attitude with all the Messengers. Allāh narrated to us enough of their stories to teach heedfully and establish the proof against the denier. There are countless other rational and textual evidence packed in the Qurʾān and sunnah to prove that point, but some people just deny them or treat them with skepticism. In what truth do those people believe?

Allāh says:

﴿ وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ۝٧ يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا
كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝٨ ﴾

"**Woe to every sinful liar who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!" [**Al-Jāthiyah (45):6-8]

THIRTY-EIGHTH ARGUMENT: DENYING ALLĀH AND DOUBTING HIS MESSAGES IS ONE OF THE SEVEREST HARMS A SOCIETY FACES BECAUSE IT IS A MAJOR MEAN TO DEVALUE VIRTUES AND THE MEANS OF HAPPINESS

One should address the atheists with the following: bring forth your proof and criteria that you claim to represent the truth and then test it against the rightful and certain criteria of the religion. Test every truth one by one and let people with sound minds and descent intellectual capabilities judge them. At this point, they will then realize how false they are.

For one, compare between any of the created beings you [i.e., atheists] exclusively, or with the collaboration of humans, confirmed its existence and the existence of the Creator. The existence of the latter, Glorified and Majestic is He, is necessary, for His inexistence is inconceivably impossible. He is the greatest and most Manifest of all that exists, and nothing could have existed without His creation. All creation stands in helpless need of Him because they cannot create themselves. Had Allāh cut them off from what sustains their existence, they would have been extinct. The existence of Allāh Almighty is evidently instilled in minds and natural disposition; So the means to realize this fact is very powerful:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ﴾

"Allāh - He is the Truth (the only True Deity of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood)." [Sūrah al-Ḥajj (22):62]

He is the only Truth, and this applies to His names, attributes, and actions. Any other truth gains such attribute by relying on Him, for His existence is necessarily obligatory, and He is the One who created all that exists.

فواعجبا كَيْفَ يعصى الإلـه *** أم كيف يجحده الْـجاحد

وَ فـي كُـلِّ شَيْءٍ لَـهُ آيَـةٌ *** تَـدُلُّ عَـلَى أَنَّـهُ وَاحِـد

"How could it be possible to disobey or deny the [One true] deity …….. for His signs exist in everything to prove He is the One true deity."

Do you not see those who dispute the signs of Allāh? How can they be turned away from the clearest and most manifest truths? However, the cause behind their false arguments is illustrated in the saying of Allāh:

﴿ٱلَّذِينَ كَذَّبُواْ بِٱلۡكِتَٰبِ وَبِمَآ أَرۡسَلۡنَا بِهِۦ رُسُلَنَا﴾

"Those who deny the Book (this Qurʾān), and that with which We sent Our Messengers (i.e., to worship none but Allāh Alone sincerely, and to reject all false deities and to

confess resurrection after the death for recompense).” [Sūrah Ghāfir (40):70]

Their denial of all the revealed scriptures and the Messengers inhibited them from accepting the sole truth and left them abject deviance and wrongdoing. Allāh made reference to their punishment,

﴿فَسَوْفَ يَعْلَمُونَ ۝٧٠ إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ۝٧١﴾

“they will come to know when iron collars will be rounded over their necks, and the chains, they shall be dragged along.” [Sūrah Ghāfir (40):70-71]

Rational people should measure the proven Oneness of Allāh in His perfect attributes, Glory, and Majesty against His witnessable care, wisdom, perfection of creation, and order in the universe that set minds aright. Only sound minds are guided to the witnessable perfection of creation, subtle order, and the countless means of usefulness that arise from such perfection. Furthermore, take into consideration the various venues where His mercy manifests, as it encompasses everything. All creation cannot give up the mercy of Allāh for a single second. Any manifest or hidden grace is given by none but Allāh. He is the One who brings the good and the only One who fends off evil. This is one of the most convincing proofs of Allāh’s encompassing knowledge, mercy, wisdom, and Great power.

Consider the management of the diverse episodes taking place in the celestial and the netherworld. They indicate nothing but the Glory, Majesty, Pride, Oneness, and perfection of their Creator. Such information is known by necessity and experience. So, would it be

rational to equate the one who uses such information to prove the Oneness of Allāh and establish His attributes and noble names with the one who denies Allāh's existence and reject all the decisive proofs just out of arrogance and driven by false arguments? Would it be rational to equate the invitation to worship, display devotion, praise, remember, show gratitude, and resort to Allāh alone with the invitation to engage in polytheism, the arrogant rejection of worship, improper attachment to people, and worshiping what is materialistic? Indeed, the former is the foremost of obligations and the most effective means of bringing one closer to hopeful good and happiness.

The Prophets preached truthfulness to their respective nations so that they followed it in their statements and actions. They also preached obedience to Allāh, His Messenger, and His scripture; giving advice to the rulers of Muslims and their public; commanding kindness and retaining the ties of kin; paying the rights of neighbors, friends, and anyone one comes into contact with despite their classification. Would it be rational to equate this with the invitation to do just the opposite? The Prophets preached justice, kindness, giving charity to the needy of kin, prohibiting fornication, wrongdoing, and transgressing against people concerning their lives, wealth, and honor, and collaboration on what is good and pious. Would it be rational to equate this with the invitation to do just the opposite? Would it not be the case that everything will be set aright if one is committed to the former? Is it even possible to observe the principles of faith and the various commandments of Islām, fulfill the rights, promises, agreements, and refrain from the prohibitions (done by the tongue and the body) without the belief in Allāh and the Last Day, which is the primary source of goodness and absolute piety?

Given such foundational principles and the beautiful and useful laws, would it be rational to give them up on account of the atheists'

description of them as a representation of backwardness and obsoleteness? Would it not be the case that such evil invitation stands as a major proof of their weak-mindedness, foolishness, and barefaced lies? Can people even live without that belief [in Allāh]? Is it not the greatest of graces and kindness with which Allāh bestowed upon His servants?

Allāh says:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾﴾

"Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad) from among themselves, reciting unto them His Verses (the Qurʾān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qurʾān) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e., his legal ways, statements, acts of worship)], while before that they had been in manifest error." [Sūrah 'Āl-`Imrān (3): 164]

And:

﴿وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ

فَأَنقَذَكُم مِّنْهَا كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

"and remember Allāh's Favour on you, for you were enemies one to another, but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His ʾĀyāt (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to you that you may be guided." [Sūrah 'Āl-`Imrān (3):103]

And:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

"**This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion."** [Sūrah Al-Mā`idah (5):3]

And:

﴿وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

"And who is better in judgment than Allāh for a people who have firm Faith." [Al-M**ā**`idah (5):50]

If a sound-minded person were to measure the messages preached by the Messengers, their guidance (as far as learning about Allāh,

His servants), their invitation to resort to Allāh and pay rights to their respective owners in a fair and kind manner, and their prohibitions against the call of the atheists, a sound-minded person would realize that goodness and worldly and religious success (in this life and the Hereafter) in line with the call of the Messengers. On the other hand, he will find the atheists' call advocates liberation from good morals to engage in the evil and chaos-leading morals that unleashes the human carnal desires until animals are more honorable and useful than people who do so. And this is the undisputed reality. The verbal and non-verbal reality of atheists attests to that fact. We ask Allāh to bestow His complete blessings upon us the rest of the Muslims, and to make us firm on His religion, and to immerse us in His kindness.

Interestingly, many contemporary political writers whose purpose is solving life problems failed to pursue a solution for the entrenching problem of atheism that washed over great numbers of youth. They have not pursued a solution that is based on sound faith, reasonable certainty, and piety. Instead, they abandoned the youth who were seriously infected by such deviation. Therefore, many more unsolvable problems emerged. All life problems will be knotted up and become unmendable to solutions if treated without the factor of faith and sound religion. Had those writers based their many solutions on sound religion and directed the youth to return to their creed and morality, their endeavors would have been fruitful and generated all the goodness and reformation that shuns away evil, harm, and repugnant deeds. Corruption prevails only in the absence of faith since both of them are complete opposites.

THIRTY-NINTH ARGUMENT: ONLY AN INSANE PERSON WOULD CLAIM THIS EXTRAORDINARY UNIVERSE IS THE PRODUCT OF A COINCIDENCE

One may address those materialistic atheists as follows: Who originated such many and great creations? Who molded such perfection? Who put in order the spectacular motion of those creations that dumbfounded the minds to figure out how they are run in such magnificent order? Their answer will be that it is just coincidence and the work of the blind nature, which has no knowledge, power, will, or other attributes. This is their declared statement in imitation of their misleading experts. At this point, you can easily notice how the atheists' minds have a closer affinity with the insane than with the mindless children. Assuming such magnificent worlds are left a single hour, if not a single second, to coincidence and disorder, the heavens and earth would have been decimated, and all the worlds collided.

Allāh says:

﴿ ۞ إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنۡ أَمۡسَكَهُمَا مِنۡ أَحَدٖ مِّنۢ بَعۡدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا ٤١ ﴾

"Verily! Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could

grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving." [Fāṭir (35):41]

If one were to revisit their arguments with a valid and sound rebuttal, they would simply argue the rebuttal is a possibility. Their arguments are very feeble. It is very mindboggling to find people attracted to such foolish and audacious minds who attack the noblest of sciences and the greatest of facts, only to reject and deny them. Do not be deceived by their advances in Geometry, natural sciences, and industrial inventions because they pale in comparison to the truth. They do not prove the true honor and excellence of their inventors.

Allāh says:

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِي ٱلۡبِلَٰدِ ١٩٦ مَتَٰعٞ قَلِيلٞ ثُمَّ مَأۡوَىٰهُمۡ جَهَنَّمُۚ وَبِئۡسَ ٱلۡمِهَادُ ١٩٧﴾

"Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest." [Sūrah 'Āl-`Imrān (3):196-197]

Allāh says:

﴿وَجَعَلۡنَا لَهُمۡ سَمۡعٗا وَأَبۡصَٰرٗا وَأَفۡـِٔدَةٗ فَمَآ أَغۡنَىٰ عَنۡهُمۡ سَمۡعُهُمۡ وَلَآ أَبۡصَٰرُهُمۡ وَلَآ أَفۡـِٔدَتُهُم مِّن شَيۡءٍ إِذۡ كَانُواْ يَجۡحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٢٦﴾

> **"And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the ʾĀyāt (Allāh's Prophets and their Prophethood, proofs, evidence, verses, signs, revelations) of Allāh, and they were completely encircled by that which they used to mock at!"** [Sūrah Al-Aḥqāf (46):26]

Allāh Almighty delineated limits for the reason that it cannot transcend. The mass of information minds learn is a handful compared to the mass of hidden information about the other worlds. So, given the inherent failure to know about those worlds, how could it be possible to reject the Glorious Lord Who runs, owns, and manages such worlds? How could it be possible to claim that such creations are the product of coincidence without a creator or an originator with the wisdom to perfect its order? Glory be to Allāh! This is a monstrous slander.

Allāh says:

﴿ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِنۡهُ وَتَنشَقُّ ٱلۡأَرۡضُ وَتَخِرُّ ٱلۡجِبَالُ هَدًّا ٩٠ أَن دَعَوۡاْ لِلرَّحۡمَٰنِ وَلَدًا ٩١ ﴾

> **"Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son (or offspring or children) to the Most Gracious (Allāh)."** [Sūrah Maryam (19):90-91]

So, how would it be the case for those who completely deny and reject Allāh's existence?

FORTIETH ARGUMENT: THE ULTIMATE BETRAYAL OF SCIENCE AND THE TRUTH IS FOR NATURALISTS TO DO THEIR RESEARCH ABOUT NATURE WITHOUT CONNECTING IT TO ALLĀH

One may argue that one of the most shameful betrayals of science and the truth is stripping the research on nature and the elements from connection to Allāh and His religion. They dedicate infinite resources to research on nature and generate endless benefits thereof yet make no mention of Allāh, nor appreciate the true Glory of its Creator and Maintainer, nor show Him His due gratitude, nor highlight the will and power of Allāh that shaped that nature. Their attitude leads one to think that researching such nature is the only thing that exists and no other, so they explicitly deny Allāh and sink into deep confusion as far as the sound creed is concerned. Allāh says:

﴿ بَلۡ كَذَّبُواْ بِٱلۡحَقِّ لَمَّا جَآءَهُمۡ فَهُمۡ فِيٓ أَمۡرٖ مَّرِيجٍ ٥ ﴾

> **"Nay, but they have denied the truth (this Qurʾān) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong)."** [Sūrah Qāf (50): 5]

By token of their negligence of the most foundational principle despite their knowledge and exposition to the proper guidance, they misled myriads of people. Had they committed themselves to

observe the mandated premise to build credible information on factual evidence, attribute the creations to their Creator, admit the true Bestower of graces, they would have been guided to the right path and steered clear of betrayal and the paths of the Hellfire.

FORTY-FIRST ARGUMENT: ALLĀH SUPPORTED MUḤAMMAD WITH HIS OWN TESTIMONY AND THE QURʾĀN

Allāh supported His Messenger Muḥammad (ﷺ) with two major and outstanding factors, persisting until the Day of Judgment and are inclusive of decisive demonstrations of the Oneness of Allāh and the truthfulness of His Messenger: one of them is Allāh's attestation of the Prophet's truthfulness and the second is the Qurʾān.

Allāh Almighty says:

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً قُلِ ٱللَّهُ شَهِيدُۢ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ﴾

> **"Say (O Muḥammad): "What thing is the greatest in witness?" Say: "Allāh (the Most Great!) is Witness between you and me; this Qurʾān has been revealed to me that I may in addition to that warn you and whomsoever it may reach."** [Sūrah Al-An'ām (6):19]

Concerning Allāh's attestation of the truthfulness of the Prophet's message, it is found in the statement Allāh made in every scripture He sent and in the verbal admission of every messenger, and in the certainty insightful and round-minded have. Another demonstration is that Allāh supported His prophet with power, victory, and aid. He made his religion victorious over all the enemies. His scripture is full of beneficial and truthful reports, sound judgments, and guidance to absolute piety in all life affairs. He preached every good

there is and prohibited every evil there is, regardless of the size of its importance: major or minor. One aspect of Allāh's attestation is instilling admirable characteristics in the Prophet's nature. Simply, Allāh made him the host of every good characteristic that ever existed in any good person. These are tangible evidence admitted by the believers and are already familiar to others; only the arrogant or the ignorant dispute them.

Concerning the Qurʾān's attestation, the Qurʾān itself has always been an outstanding challenge to humans and Jinn from its inception until the establishment of the Hour (i.e., Day of judgment). Both of them are not capable of producing anything like what they disparage due to the unmatched eloquence of the Qurʾān, its elegant style, the Unseen matters it unfolded, the laws it issued, and the guidance and success it displayed for the good of this religion and this world. Other reasons include the warning the Qurʾān made against evil, harm, and imminent or non-imminent forms of punishment, its laws that are suitable for every time and place, the fair rights it legislated to [maintain the relationship] between individuals and groups. There are plenty of other evidence that cannot be resisted by sound knowledge and beneficial deeds. Any form of good is inevitably included in its instructions. Let the denier bring a single proof that refutes such argument!

Due consideration of the above two great aspects of support and the conclusive evidence they are packed with, such as Allāh's Oneness, His attributes of perfection and Majesty, and the truthfulness of the Prophet's message, is sufficient to rebut the arguments of atheists, because if the right course of action is made clear, then anything else must be false. Allāh says:

﴿ وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ ٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ هُوَ ٱلۡحَقَّ وَيَهۡدِيٓ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ٦ ﴾

"And those who have been given knowledge see that what is revealed to you (O Muḥammad) from your Lord is the truth and that it guides to the Path of the Exalted in Might, Owner of all praise." [Sūrah Saba` (34):6]

And:

﴿ سَنُرِيهِمۡ ءَايَٰتِنَا فِي ٱلۡأٓفَاقِ وَفِيٓ أَنفُسِهِمۡ حَتَّىٰ يَتَبَيَّنَ لَهُمۡ أَنَّهُ ٱلۡحَقُّ أَوَلَمۡ يَكۡفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ٥٣ ﴾

"We will show them Our Signs in the universe, and in their own selves until it becomes manifest to them that this (the Qurʾān) is the truth. Is it not sufficient regarding your Lord that He is a Witness over all things?" [Sūrah Fuṣṣilat (41):53]

All praise is due to Allāh for the signs He showed His servants, the kind of diverse signs remaining until this day. On the one hand, they attest to Allāh's truthfulness as well as His Prophet's, while, on the other hand, exposing the lies of the disbelievers who belied their Messengers.

FORTY-SECOND ARGUMENT: ATHEISM DEPRIVES ITS ADHERENTS OF THE HAPPINESS OF THANKING ALLĀH FOR HIS GRACES AS WELL AS FROM SHOWING PATIENCE IN THE FACE OF HARDSHIPS

There should be a careful observation of the commands of religion concerning dealing with life experiences and ongoing developments. A further observation should consider how atheists and believers grapple with material and nature. Individuals and communities are bound to encounter the bestowal of graces and happiness and face hardships and afflictions. In the event of receiving graces, sound belief, and religion, instruct the adherents to praise and thank the Bestower, employ them in managing the goals of one's religious and worldly life, and wholly pay the rights of each and every grace bestowed. And in the event of facing afflictions, the religion instructs commitment to patience, contentment, and anticipation of Allāh's reward, all the while endeavoring to fend them off before they occur or lessen their intensity after their occurrence. In this manner, the believer will secure a good outcome and relief in however condition he experiences. This is the very definition of a good life, not the hopeful reward in this life and the Hereafter.

Atheists, on the other hand, aim for nothing but this worldly life. They, therefore, strive for its cause and believe in nothing other than it. Their response to the various life developments is no different than how animals face them: greedy hearts and voracious appetite

like animals, if not worse. They do not display gratitude for the graces they receive but rather show ungratefulness, arrogance, and transgression. They, too, are impatient in the face of afflictions, show discontentment, and express their pain like animals. In this way, they suffer physical and heart pains.

Allāh Almighty says:

﴿ وَٱلَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأۡكُلُونَ كَمَا تَأۡكُلُ ٱلۡأَنۡعَٰمُ وَٱلنَّارُ مَثۡوٗى لَّهُمۡ ١٢ ﴾

> **"…while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode**." [Sūrah Muḥammad (47):12]

The effects of sound belief leave their imprint in this life as well as the Hereafter. Its outcome is happiness and success. In contrast, the effects of denial are evil, harmful, and detrimental consequences.

FORTY-THIRD ARGUMENT: THE PROGRESS OF MATERIALIST SCIENCES INSPIRED SCIENTISTS' CONCEIT. THE SCIENCES HAVE BEEN USED IN DESTRUCTION AND EVIL BECAUSE IT IS SEVERED FROM THE SPIRIT OF RELIGION

Atheists argue that progress is inclusive of everything. Their intent is an all-out negation of all religions. Their deviant reasoning is as well progressing even in their choice of denial at the expense of religion. Their argument is certainly invalidated by all religions, not to mention reality. Sound-minded people agree that the recent progress is confined to industries, inventions, and other materialistic causes. As for progress in spiritualities and morals, it is the complete opposite. Materialistic industries, consumed by the pious and the immoral, the believer and disbeliever, are undergoing substantial progress, particularly this century. Religiosity and morals, in contrast, are experiencing a sharp retreat. Because the former was void of religiosity and faith, the industrial progress has been posing extensive harm in two aspects:

First: it misled countless people by deceiving them into believing that people leading such worldly progress are worthy of all types of good. Such people are starkly ignorant, if not outrightly off base, because a person may be remarkably skillful in worldly causes yet among the most ignorant about religiosity, morality, and what is beneficial in this life and the Hereafter.

Second, the inventions lacking the spirit, mercy, and wisdom of religion pose a lethal threat to humanity because they lead to unspeakable deadly and destructive wars. The spokespeople and scientists of those inventions fail to provide a stable, fair, and good life for humans. Instead, they are experiencing misery after misery, which is inevitable, as indicated by our current affairs. All goodness is packed in the sound religion, whereas all evil is packed in denial and rejection. Allāh knows best!

FORTY-FOURTH ARGUMENT: THE MATERIALISTS FAILED TO SOLVE LIFE PROBLEMS EVEN THOUGH RELIGION, AND ISLĀM IN PARTICULAR, GUARANTEED THE SOLUTIONS

The materialist leaders and scientists have been dedicating their sciences, endeavors, and research to solving life problems but with complete failure. Once they solve problems, many others arise in consequence; and their approaches to solving them are riddled with deficiencies and perplexities. The Islāmic religion preached by Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), on the other hand, is the only approach to solve all of life's problems and remove all evil and harm.

Let us explore one of the very anguishing problems that caused great unsettlement to humans without any glimpse of stability of comfort unless they return to religion. Simply, it is the question of knowledge. A sound knowledge reforms creed, ideology, and the resultant actions. The Sharīʿah of Islām has always been encouraging knowledge and commanding, if not obligating, people to learn all the beneficial branches of knowledge as far as their religiosity and worldly life are concerned. In addition to this encouragement, it has clarified and elucidated all the relevant details. Allāh explained in His Book and through the message of His Messenger anything humans need: be it a creed, morals, legal rulings, major and minor issues, and sciences related to individuals and groups.

The Sharīʿah has provided a detailed exploration of religious sciences, laid down the principles of the natural sciences, and guided

people to them. Sharīʿah has provided elucidation of whichever beneficial knowledge there is. By following this course, sound knowledge would be en route to the straight path. Both religious and scientific knowledge, body and spirit, will walk hand-in-hand.

Allāh says:

﴿ إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ ﴾

> **"Verily, this Qurʾān guides to that which is most just and right."** [Sūrah al-'Isrā' (17):9]

And:

﴿ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾ ﴾

> **"But Allāh says the truth, and He guides to the (Right) Way."** [Sūrah al-Ahzāb (33):4]

In this verse, Allāh combines the knowledge of the quintessential questions (i.e., the beneficial truth) and the knowledge of proofs, the proper guidance necessary to approach any science.

Materialists concern their exclusive attention to the worldly sciences, which are merely means to ends. They, however, disparage religious sciences, which, ironically, is necessary for the benefit of their own sciences. In this manner, their sciences have become in a state of confusion, and they themselves are immersed in paradoxes such that their opinions are contradictory. They completely failed to solve the problem of science. What is more baffling is that their deficient sciences inspired their arrogance and rejection to embrace the knowledge conveyed by the Messengers and the explicit truth? \

One other major problem is wealth and poverty. As previously mentioned, religion has provided a definitive solution for this

problem to secure the good life. It commands pursuing lawful means suitable to every time and place to secure provision. It instructs reliance on Allāh to obtain provision while avoiding unlawful means. The wealthy are also required to pay their various due rights. In the event of poverty, the religion instructs patience, submission [to Allāh], and refraining from the verbal expressions of discontentment while seeking the means to provision. The religion also instructs against inactivity and laziness that pose serious harm to one's religiosity and life.

In conjunction with the instructions of patience and pursing the means to avoid or lessen poverty, the religion also prohibits oppressing people concerning their physical safety, honor, or wealth. It completely forbids the unjust deprivation of people's rights, which is typical of people lacking religiosity.

Religion also instructs solving major and minor political issues. It laid out the means to pursue the most useful course of action while avoiding harmful means. Furthermore, it requires consultation on problematic and confusing issues. The relevant principles are far too many to explore in such a short treatise. Still, we are rather sufficed by examples for the prudent to comprehend.

Other problems are related to people's rights and dealings, which religion tacked most fairly and commanded full commitment to paying people their rightful rights however they are: be they essential or incidental. This crystalizes the beauty of this religion, as [compliance with such instructions] wards off evil and dispute. Allāh says:

﴿ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ۝٥٠ ﴾

"And who is better in judgment than Allāh for a people who have firm Faith." [Al-Mā`idah (5):50]

In short, any major or minor problem is solvable if treated under the pure Islāmic Sharīʿah, creating overall stability and rectification.

FORTY-FIFTH ARGUMENT: DISCREDITING THEIR DESCRIPTION OF ATHEISM AS PROGRESS AND PROSPERITY

Atheists have promoted their atheism in such a dazzling light and described it with fine words that appealed to the ignorant. Every wise, just person knows the falsehood of their allegations that theirs is a doctrine of **"progress," "prosperity," "advancement,"** and such luring expressions that may entrap those who do not know their reality. Mindful people, however, know that progress and advancement, spiritual and material, have come in the best and most perfect form in Islām. Just as it ordains people to worship Allāh alone and shun false religions, Islām also enjoins to work for the prosperity of this world, real prosperity that benefits people presently and in the future. This is the true image of Islām, contrary to the false claims of idleness and superstition its enemies propagate.

Religion is the most effective power that motivates people to proceed along the right way to prosperity and glory, as we have detailed in another argument in this book. The truth of Islām is as clear as daylight. It is too bright to be concealed or combated, as Allāh says:

﴿ وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾ ﴾

"And say: "Truth (i.e., Islāmic Monotheism or this Qurʾān or Jihād against polytheists) has come and Bâtil (falsehood, i.e., Satan or polytheism) has

vanished. Surely Bâtil is ever bound to vanish." [Sūrah al-'Isrā' (17):81]

Were it not that falsehood has long been deliberately propagated, presented in a most dazzling light, and supported by corrupt countries, no man of sound mind would even have listened to it, and people would have seen its barefaced reality: the darkest of dark and the weakest of weak. The slightest comparison between the fundamentals, commands, prohibitions, and values of religion and the faulty arguments of atheistic thought can easily expose the feebleness of such arguments and the flimsy grounds its adherents stand. The reality of anything is bested tested against what contrasts them. Were it not for the night, we would not know daylight. Were it not for falsehood, the proofs and signs of the ultimate truth would not be seen as true and powerful as they really are. This is one aspect of the wisdom why truth and falsehood have been made to exist in opposition to one another. This contrast shows the truthful person from the liar, the righteous from the corrupt, and the believer from the disbelievers.

Allāh says:

﴿لِّيَهۡلِكَ مَنۡ هَلَكَ عَنۢ بَيِّنَةٖ وَيَحۡيَىٰ مَنۡ حَيَّ عَنۢ بَيِّنَةٖ﴾

"so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e., believers) might live after a clear evidence." [Sūrah al-Anfāl (8):42]

Through this contrast, you find the aspects of truth supporting one another and empowering one another most firmly and perfectly,

﴿وَلَوۡ كَانَ مِنۡ عِندِ غَيۡرِ ٱللَّهِ لَوَجَدُواْ فِيهِ ٱخۡتِلَٰفٗا كَثِيرٗا ٨٢﴾

"Had it been from other than Allāh, they would surely have found therein many a contradiction." [Sūrah al-Nisā' (4):82]

Falsehood, contrary to truth, comes in very different forms, each refuting the other and abolishing it. You would even find flagrant contradictions in the same doctrine. Look at that, and look at the truth with its absolute clarity, the crystal-clear proofs found in the Qurʾān and Sunnah. They have unmatched compatibility with the sound natural human disposition. Allāh says:

﴿وَلَا يَأۡتُونَكَ بِمَثَلٍ إِلَّا جِئۡنَٰكَ بِٱلۡحَقِّ وَأَحۡسَنَ تَفۡسِيرًا ٣٣﴾

"And no example or similitude do they bring (to oppose or to find fault in you or in this Qurʾān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof." [Sūrah Al-Furqān (25):33]

Aspects of the truth are always clear as daylight, truthful beyond doubt, and useful with no harm. Its explanations are the best, and its boundaries the most decisive and clear. Falsehood, contrarily, is so rife with misguidance. Its boundaries are elusive, and its arguments weak, contradictory, and meaningless. The more you delve and seek to understand it, the more misleading you find it,

﴿كَسَرَابِۭ بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمۡ يَجِدۡهُ شَيۡـٔٗا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ ٣٩ أَوۡ

كَظُلُمَٰتٍ فِي بَحۡرٖ لُّجِّيّٖ يَغۡشَىٰهُ مَوۡجٞ مِّن فَوۡقِهِۦ مَوۡجٞ مِّن فَوۡقِهِۦ سَحَابٞ ظُلُمَٰتُۢ بَعۡضُهَا فَوۡقَ بَعۡضٍ ﴾

> **"like a mirage in a desert. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is Swift in taking account. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness."** [Sūrah Al-Nūr (24): 39-40]

Such is the darkness of misguidance, ignorance, and arrogance. It is the darkness of those who do not know the truth yet think they do.

FORTY-SIXTH: PURE MATERIALIST SCIENCES ARE INHERENTLY INCAPABLE OF DISCIPLINING THE SOUL OR ACQUIRING VIRTUES BECAUSE ONLY ISLĀM CAN DELIVER THAT

One may argue it is absolutely unattainable for the human soul to be disciplined and learn virtues through materialist sciences. The vast human experience and countless observations bear testimony to this fact. Despite the great scientific advancement humans have achieved so far, science has conspicuously failed to discipline souls and uproot corruption from them. The source that has the power to discipline the human soul, direct its thoughts to real, useful sciences, guide its deeds to all that is good and caution it against evil is Islām. The religion of truth abolishes all false religions, the law that disciplines morals and thoughts, and the power urges people to hold fast to virtues and shun evils. The essence of the Islāmic message revolves around believing in the Unseen: believing in Allāh and in the names, attributes, and actions He ascribes to Himself, the angels, and believing in recompense for one's good and bad deeds in this life and the Hereafter. We learned all of this through Allāh's Messengers. This means that genuine reform of the human soul and worldly life is impossible except through firm faith and abidance by the Islāmic Sharīʿah. Materialist sciences, even if people know about them a hundred times more than what they have already known, are incomparable to the knowledge of Allāh's Prophets and can never reach as far as they did. They cannot guide people to the Straight Path or convince the human soul to follow. They cannot have the same influence, exclusive to the knowledge and message

sent down to Allāh's Prophets (عَلَيۡهِمُ ٱلسَّلَامُ). The human soul cannot be made submissive except through faith in Allāh, His angels, Books, Messengers, and Judgment Day. Nothing can make it submissive in the absence of this faith, as is known about the natural human disposition.

FORTY-SEVENTH ARGUMENT: THE GLORIOUS QURʾĀN IS THE GREATEST DEMONSTRATION OF THE TRUTHFULNESS OF THE SEAL OF THE MESSENGERS

The Glorious Qurʾān is the most powerful evidence for the Oneness and Perfection of Allāh and the truthfulness of His Messengers. This is clear through its miraculous language, unique influence, reports about the Unseen (past, present, and future), its consistency, legal code, and close attention to reform all aspects of human life. Despite the vastness of natural and modern sciences, no proven fact in any science has managed to abolish any of the fundamentals stated in the Qurʾān. It foretold us facts that were very far from people's scope of knowledge when it was revealed. No less amazingly, he to whom the Qurʾān was sent down (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was never taught to read or write! Allāh willed it to be like that to refute the claim that he wrote the Qurʾān himself. Rather, Allāh revealed it to him to discipline people, elevate their souls, perfect high morals and virtues, and teach people what they never knew before its revelation. Each of these aspects of the Qurʾān is fit to be a broad title with extensive details under it. Whoever ponders it will find out beyond any doubt that it is the revelation of the All-Wise, the Praiseworthy One. Falsehood does not approach it from behind it or before it. Through these miraculous aspects and others, the Qurʾān has worked an unprecedented effect that, ever since its revelation, has caused a great upheaval on earth. When it was revealed, the earth had been rife with all sorts of corruption and evils. Hearts were spoiled by false, so-called religions, and souls were contaminated by depravity

and contemptuous morals. The Qurʾān uprooted all those evils and ingrained right guidance, knowledge, and righteousness in people's souls. It is the clear proof beyond doubt and the powerful evidence that stands grand through time. Allāh says:

﴿ هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ٩ ﴾

> **"He it is Who has sent His Messenger (Muḥammad) with guidance and the religion of truth (Islāmic Monotheism) to make it victorious over all (other) religions even though the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad) hate (it)."** [Sūrah Al-Ṣaff (61):9]

With its powerful influence, the Qurʾān has shaken the false doctrines of the disbelievers. It has ever been a thorn in their necks. It turned the hearts of the believers to true faith in Allāh and disciplined them, so their morals and behaviors came out in the best and most appropriate form. It has guided them ever since to the best and most praiseworthy of morals and perfect deeds.

FORTY-EIGHTH ARGUMENT: THE LOFTY MORALS OF MUḤAMMAD AND THE SIGNS ALLĀH SUPPORTED HIM WITH PROVING HE IS THE TRUE MESSENGER OF ALLĀH AND WHATEVER OPPOSES HIM IS FALSE

Whoever knows the character, morality, and life of Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) will surely believe him to be the true Messenger of Allāh. He has delivered to us useful knowledge that covers all aspects of human life. Allāh has supported him with proofs and miracles of various types and endless count. Each type and one of those miracles is a decisive, irrevocable proof that he is Allāh's Messenger. He is sent with the truth while what contradicts it is sheer falsehood. Whoever ponders on any of the signs of Prophethood, whether in the character or message of Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), will certainly find out the falsehood of the atheists' allegations and materialist doctrines that deny Allāh, His Messengers, and His religion. It will be evident to those who ponder that denial of Allāh's religion is the greatest proof for the deniers' misguidance and stark ignorance of the clear truth. It would require volumes to elaborate and give examples on this point. This is why each type of the signs and miracles Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was supported with was the topic of several volumes, which firmed up the faith of the believers and established powerful evidence against the disbelievers. Allāh says:

﴿ سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ﴾

"We will show them Our Signs in the universe, and in their own selves until it becomes manifest to them that this (the Qurʾān) is the truth." [Sūrah Fuṣṣilat (41):53]

However, materialists look at the signs of Allāh— that would certainly drive the mindful of embracing faith in Him— to distort and misinterpret them to make them complicit with their blind sciences and deny the power and might of Allāh, especially now that materialist sciences have reached such a high level of progress. These scientific discoveries are precious evidence for the Oneness of Allāh and His absolute power, wisdom, and mercy. Yet, those who employ these very signs to deny the existence of Allāh are just as Allāh describes them in the Qurʾān:

﴿ إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾ ﴾

"Truly! Those against whom the Word (Wrath) of your Lord has been justified will not believe. Even if every sign should come to them until they see the painful torment." [Sūrah Yūnus (10):96-97]

This made their scientific breakthroughs bring on them only one failure after another, cause them to deserve Allāh's wrath and punishment, and drag humanity at large along the way of devastation. What makes them deserve Allāh's punishment is their arrogance, misplaced pride in their own useless knowledge and advancement, and derision of what was sent to Allāh's Messengers.

Not only do they harm themselves this way, but they have also brought on a great threat to humanity at large when they cause endless destruction and wars to erupt, not to mention the moral degradation and empty materialism they have generated. We ask Allāh to protect us from this by His grace and bounty.

FORTY-NINTH ARGUMENT: ISLĀM IS THE RELIGION OF THE NATURAL DISPOSITION, REASON, WISDOM, EVIDENCE, FREEDOM, AND INDEPENDENCE

One may address the atheists who disparage the religion of Islām: Sound-minded and insightful people have known that the Islāmic religion, with which all Messengers were sent and that Prophet Muḥammad (ﷺ) was sent to complete and perfect, is the only compatible religion with the sound natural human disposition. It contradicts neither logic nor real science. It calls for employing the mind and presents the most powerful proofs. It calls for freedom and independence in the most elevated and perfect form, as stated in many authentic ḥadīths and described in several verses of the Qurʾān. Whoever reflects on the essence of Islām and its perfect, comprehensive aspects that have crystally manifested themselves, in reality, will know beyond any doubt that it is the ultimate truth and whatever goes at variance with it is falsehood. The great characteristics of the Islāmic religion, proved by reality and comparison, must drive sound-minded people to believe all its reports as authentic, embrace all its morals and decencies as the noblest and most honorable, and abide by the guidance and conduct it calls for. Allāh guides whomever He wills to the Straight Path.

FIFTIETH ARGUMENT: THE MESSAGE OF MUḤAMMAD IS THE MOST INDICATIVE PROOF HIS RELIGION IS THE TRUTH

The vast practical reform in religious and worldly affairs Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) has caused to take place is a long-standing proof of the Oneness of Allāh, Who has sent His religion and His Messengers with the truth. No nation in history– before or after the glorious age of the Islāmic civilization– have witnessed such reform in any religious or worldly aspect that equaled or even approximated the glorious reform caused by the advent of Islām. Tracing the works and impact of the Islāmic civilization proves this fact without any doubt. This grand practical evidence crushes all the feeble arguments atheists have based their thought on. What if we add to this practical aspect of Islāmic glory all the other signs and decisive proofs that testify to the truthfulness of Allāh's Message?

Praise is to Allāh, Lord of the worlds, Who has made His religion stand firm and grand before all suspicions. Despite their vast scope, all human sciences are inadequate to guide humanity to the truth and Straight Path in the absence of religion. If you are still in doubt about this fact, look at the impact of these materialist sciences; their evil consequences have been aggravated beyond solutions, and their atrocities have grown so colossal in the face of mercy and justice. The more progress humanity makes in scientific advancement, the greater the threats posed to human wisdom and justice. This is the natural outcome of sciences based entirely on disbelief, atheism, and stubborn denial of Allāh's religion. No wonder then that corruption and deviation have become associated with it.

FIFTY-FIRST ARGUMENT: COMPARING THE BIOGRAPHIES OF BELIEVERS AND THOSE OF ATHEISTS IS ENOUGH TO MAKE A JUDGMENT

Allāh Almighty says:

﴿ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ ﴾

> **"Your Ilâh (Deity) is One Ilâh (Deity - Allāh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allāh), and they are proud."** [Sūrah Al-Nahl (16):22]

Allāh mentions His Oneness, which is the most manifest and clearest of truths. Then, He states that people have been divided concerning this truth into two groups. One group hinder themselves from choosing faith in Allāh and the Hereafter, so Allāh has deprived them of His guidance, which caused their hearts to deny the clearest and most manifest of truths (i.e., Allāh Whose Existence and Attributes have such undeniable manifestations impossible for a sound mind to contradict). When their hearts denied the faith, they defied Allāh's ordinance and arrogantly abandoned submission to Him. Hence, they are stubborn disbelievers characterized by denial and arrogance. Whoever is described as such would not believe in Allāh or obey Him no matter what obvious signs they see.

The other group believes in the Hereafter and knows that humans are not created for nothing. Still, they are brought into existence with truth to be tested and held accountable for their deeds. Their hearts believe in Allāh and the Oneness of His Self and His Attributes. They are compliant and obedient to Allāh. With their faith and obedience, they have reached the highest possible level of human virtue and perfection ever witnessed in reality and history. They were rightly guided and guided other people along the path of religion as well as worldly matters. Anyone with a sound mind will realize at a glance the extensive line separating both groups regarding their conditions, traits, and the outcomes of their deeds.

Whoever contemplates the condition of the believers will realize the truth on which they base their faith and deeds:

﴿رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ٥٣﴾

> **“Our Lord! We believe in what You have sent down, and we follow the Messenger [(‘Îsâ (Jesus)]; so write us down among those who bear witness (to the truth, i.e., Lâ ilâha illAllāh - none has the right to be worshipped but Allāh).”** [Sūrah ‘Āl-`Imrān (3):53]

In this group, we find the great Messengers of Allāh, their honored companions, the rightly-guided imams and scholars, and all the believers in their varying degrees of virtue and perfection. They have carried the beacons of light, illuminated this entire existence, and guided people to what is best for them in religious and worldly affairs. Religion thrived by their sincerity and perseverance, and their hearts and lives thrived by religion. They set the world to rights and brought the right guidance, bliss, prosperity, and all kinds of

good to the world. On the other side, we find all atheists and disbelievers about whom Allāh says:

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾﴾

"And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world. On the Day of Resurrection, they will be among Al-Maqbuhûn (those who are prevented from receiving Allāh's Mercy or any good; despised or destroyed)." [Sūrah Al-Qaṣaṣ (27):41-42]

If one does not believe in Allāh and His signs, what may be used to invite their hearts to faith if not Allāh and His signs?! Allāh says:

﴿وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ ءَايَٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾﴾

"Woe to every sinful liar who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! And when he learns something of Our Verses (this Qurʾān), he makes them a jest. For such, there will be a humiliating torment." [Sūrah Al-Jāthiyah (45):7-9]

This is their due recompense for taking Allāh's signs lightly and approaching them with derision. As a result of their denial of and contempt for Allāh's clear signs, they have been deprived of the fruits of the mind and punished by depravity and foolish thinking. The gift of the mind Allāh has naturally granted them has been effaced due to their disbelief. Allāh describes them in the Qurʾān, saying:

﴿ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾ ﴾

"And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the ʾĀyāt (Allāh's Prophets and their Prophethood, proofs, evidence, verses, signs, revelations) of Allāh, and they were completely encircled by that which they used to mock at!" [Sūrah Al-Aḥqāf (46):26]

FIFTY-SECOND ARGUMENT: THE ACTIONS OF THE MATERIALIST ATHEISTS CONFIRM WHAT WAS FORETOLD BY AN AUTHENTIC PROPHETIC REPORT

It is reported in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim that Prophet Muḥammad (ﷺ) said:

لاَ يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا هَذَا خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهَ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ فَلْـيَـنْتَـهِ وَلْيَـتَـوَّذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَلِـقُلْ آمَنْتُ بِاللَّهِ

"People will continue to ask questions until they reach this: 'Allāh has created all creation, so who created Allāh?' Whoever experiences such a thought should dismiss it from his mind, seek refuge with Allāh from the accursed Satan, and say, 'I believe in Allāh.'"[2]

This ḥadīth applies to materialists who have been inadequately speculating about the material origin of mankind. They have invented various mistaken theories on account of mere hypnoses that are alien to the truth. They defy religion, logic, and the natural human disposition as they keep babbling about the purpose of creation yet fail to recognize the Creator at the end of their endless pursuits. Some even had the audacity to claim that Allāh is the

[2] Collected in Sunan Abī Dāwūd No. 4721. Also, collected in Ṣaḥīḥ Muslim No. 250. The narrator of this Ḥadīth is Abū Hurayrah (رضي الله عنه).

[material] source of existence. By his truthful and wise ḥadīth above, Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) decisively exposed their falsehood and conspicuous lies, cautioned against their ignorance, foolishness, and audacity, and showed the believers the way to get rid of such suspicions by believing in the ultimate truth, namely that all creatures are originated by the One Creator. He is the One, the Self-Sufficient, before Whom there was nothing. He is the Creator of all things.

In addition, the ḥadīth advises us to seek refuge with Allāh from the devil that whispers such doubts and corrupt questions into our hearts. As Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) taught us, the cure is building a firm faith in the Oneness of Allāh and that there is nothing like Him, nor does He have any partners or associates. By what he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, we can repel the suspicions cast by atheists and refute the assumptions of materialists who deny the truth they know nothing of and oppose what they certainly know to be the very truth. The devil still presents such suspicions to them in a most dazzling light to drag them deeper into falsehood and misguidance.

FIFTY-THIRD ARGUMENT: HOWEVER EXPANSIVE PEOPLE'S KNOWLEDGE REACH, IT IS LIKE A DROP IN THE OCEAN COMPARED TO THE KNOWLEDGE OF ALLĀH OF WHICH THEY ARE IGNORANT

Atheists have gone so far as to claim that humans will be able one day to know everything and have power over everything. They ascribe to man the omnipotence and omniscience that befit only the Lord and Creator, Allāh Almighty. None throughout the vast history of mankind has ever reached such a level of falsehood as modern materialists who are bold enough to deny tangible proofs as clear as daylight and observations everyone has witnessed.

We all know beyond doubt that to be human is to be imperfect and fallible. We all know that whatever knowledge or power people have is given by Allāh, Who willed as such. Allāh has set an unbreachable limit for human knowledge and ability. Allāh has created man after he was nothing. He brings us out of our mothers' wombs, knowing nothing. He has given us hearing, eyesight, intellect, tools for pursuing knowledge, and means for exercising power and ability. As for the divine power and knowledge, whoever alleges that any creature has a share, even in any part of them, is a misguided fool. People with poor judgment have been lured by the knowledge, capabilities, and inventions of some people and even went as far as thinking they have achieved all this by their own powers. They mistakenly believe Allāh has no power over them, nor did He teach them what they know. They forget that Allāh has created them and everything they do. It is Allāh Who taught

mankind everything; we would know nothing if Allāh willed so. Whatever abilities humans have developed are by His will and power. Whatever religious or worldly knowledge they have attained is by His inspiration. Nevertheless, no matter how great or advanced, human knowledge and power will always pale insignificance compared to Allāh's knowledge and power. This is why Messengers and angels— who are the most knowledgeable among all creatures— have acknowledged, as Allāh quotes them in the Qurʾān:

﴿ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ﴾

> **"We know nothing except that which You have taught us."** [Sūrah al-Baqarah (2):32]

Prophet Moses said to Al-Khidr when he saw a little bird pecking at the sea with its beak:

مَا نَقَصَ عِلْمِي وَعِلْمُكَ وَ عِلْمُ سَائِـرِ الْـخَلْقِ مِنْ عِلْمِ اللَّهِ إِلاَّ كَمَا نَقَصَ الْبَحْر مِنْ نَقْرَةِ هَذَا الْعُصْفُورِ.

> **"My knowledge, your knowledge, and the knowledge of all creatures does not decrease Allāh's knowledge except as much as this bird has decreased the sea with its pecking."**[3]

As reported in the Ṣaḥīḥ collection, the Prophet attributes the following Allāh:

[3] Collected in Ṣaḥīḥ al-Bukhārī No. 122. This Ḥadīth was narrated by Ubay bin Kab (رَضِيَ اللَّهُ عَنْهُ).

يَا عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ.

"O My servants, if the earlier and the last of you and the human and the jinn of you were to stand together in one place and ask Me and I gave each one of you what he asks, this would not decrease what I have except as much as a needle would decrease the sea if it is dipped into it." [4]

Woe to those who claim that a slight, helpless creature can share anything with the Almighty Lord to Whom only all attributes of loftiness and perfection are ascribed. What ignorance, misguidance, stubbornness, and boldness they have! Suffice it that Allāh, Glorified is He, is always watchful over transgressors.

[4] Collected in Ṣaḥīḥ Muslim No. 40. The narrator of this Ḥadīth is Abū Dharr al-Ghifari (رَضِيَ اللَّهُ عَنْهُ).

FIFTY-FOURTH ARGUMENT: WHAT IS THE CAUSE DRIVING ATHEISTS TO ADOPT THEIR FALSE MYTHOLOGIES?

We say to atheists what Allāh says in the Qurʾān addressing their fellow liars– who are less defiant than they are– and refuting all their possible accusations and allegations against His Messenger and the message of Islām:

﴿ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ
نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ
ٱلْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ
يَقُولُونَ تَقَوَّلَهُۥ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟
صَٰدِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾ أَمْ
خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ
رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ
فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾
أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ

يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾ أَمْ
لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِن يَرَوْا۟ كِسْفًا مِّنَ
ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى
فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾
وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٤٧﴾ وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ
حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾ ﴾

"Therefore, remind (mankind of Islâmic Monotheism, O Muḥammad). By the Grace of Allāh, you are neither a soothsayer nor a madman. Or do they say: "(Muḥammad ﷺ is) a poet! We await for him some calamity by time.!" Say (O Muḥammad ﷺ to them): "Wait! I am with you, among the waiters!" Do their minds command this [i.e., to tell a lie against you (Muḥammad ﷺ)], or are they people exceeding the bounds (i.e., from Belief in Allāh to disbelief)? Or do they say: "He (Muḥammad ﷺ) has forged it (this Qurʾān)?" Nay! They believe not! Let them then produce a recital like unto it (the Qurʾān) if they are truthful. Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the

authority to do as they like? Or have they a stairway (to heaven), through which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. Or has He (Allāh) only daughters and you have sons? Or is it that you (O Muḥammad ﷺ) ask a wage from them (for your preaching of Islāmic Monotheism) so that they are burdened with a load of debt? Or that the *Ghaib* (unseen) is with them, and they write it down? Or do they intend a plot (against you, O Muḥammad ﷺ)? But those who disbelieve (in the Oneness of Allāh Islāmic Monotheism) are themselves in a plot! Or have they an *ilah* (a Deity) other than Allāh? Glorified be Allāh from all that they ascribe as partners (to Him). And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!" So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). The Day when their plotting shall not avail them at all nor will they be helped (i.e., they will receive their torment in Hell). And verily, there is another punishment for those who do wrong (i.e., the torment in this world and in their graves) before this, but most of them know not. [*Tafsīr At-Tabari*, Vol. 27, Page 36]. So wait patiently (O Muḥammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes, and glorify the Praises of your Lord when you get up from sleep. And in the nighttime, also glorify His Praises, and at the setting of the stars." [Sūrah Al-Tūr (52):29-49]**

There are many other verses in this regard. Was Prophet Muḥammad (ﷺ), who was sent with the Glorious Qurʾān and clear Sharīʿah, a poet, an oracle, a falsifier, a sorcerer, or such other degrading descriptions the disbelievers ascribed to him? Is it not

clear that he is the most faithful advisor, the most truthful, the most righteous, the most knowledgeable, and the most mindful of Allāh? He (ﷺ) was the most perfect man ever born, the personification of all virtues, and the farthest from all vices and evils. This is a truth acknowledged by whoever knew him: be they believers or disbelievers. Was it their minds and understandings then that invoked them to deny his message? What evil minds and feeble understandings deny the greatest and most obvious truth, accept the most flagrant falsehoods, and content themselves with the polytheism and defiance of Allāh! Such minds are deprived of the natural fruit of human intellect, and their influence is doomed to be evil and harmful. Was it their boldness and limitless transgression that drove them to deny the truth? Transgression is definitely the perishing force of its perpetrators. Do they claim that Prophet Muḥammad (ﷺ) forged the Qurʾān? No falsehood approaches it from any side because it is the revelation of Allāh, the All-Wise and Praiseworthy:

﴿ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ٣٤ ﴾

"Let them produce one like it if what they say is true." [Sūrah Al-Tūr (52):34]

This challenge has been applicable ever since Allāh sent down the Qurʾān until the Day of Judgment. None of those who have denied the truth that the Qurʾān is Allāh's words have ever managed to produce anything like it, nor will anyone do. No one can produce a text as glorious and miraculous as the Qurʾān with respect to its linguistic or conceptual aspects. Do they reject the Qurʾān because they think they were created from nothing and nature only brought them here by mere coincidence? No claim can be more insipid, insane, and arrogant. No sound-minded man will accept such a ridiculous claim. Have they created the heavens and earth, and what

is in them? They themselves admit their intrinsic human weakness and inability before the vast universe that only Allāh knows the extent of. Do they have the divine treasures, so they give whomever they choose and begrudge whomever they choose? Do they rule the kingdom of Allāh and govern it with their own laws?

If you ask them any of these questions, the answer will be "no." They admit that they are helpless creatures who do not control any harm, benefit, life, death, or resurrection for themselves. They cannot ward off unfortunate fate nor decree for themselves any happiness. Why then do they deny the message of Islām? Is it pure hatred for Allāh's Messenger and insistence to propagate their falsehood even by such means that are too obvious to deceive any person with a sound mind? Reality proves that those who stubbornly insist on propagating falsehood would not believe or follow Allāh's guidance even if they saw every clear sign. They know what they defend is falsehood and what they combat is the truth. Besides Allāh, do they have a deity who has all the attributes of a worship-worthy Deity and the truth to be rejected for his sake? Glory is to Allāh! All creatures have been acknowledged to be far above the partners they ascribe to Him. He is the One Deity, the manifest truth. All the attributes of perfection are ascribed to Him.

In His hands is the disposal of affairs in the heavens and earth. None but Him is worthy of being worshiped. None but Him brings good to His servants and prevents evil. Nothing is like Him in any way. Thus, Allāh states in the Qurʾān all the possible accusations and allegations the enemies of His Messenger (ﷺ) may ever invent about his message. The Qurʾān already refutes all their flimsy arguments and claims and proves them to be very far from being accepted by a sound mind and natural upright disposition. Now, atheists and materialists are not ashamed to bring up those possibilities Allāh has foretold and answered in the Qurʾān. Their hearts are as misguided as those who lived before them, and this is

why their falsehoods are also similar. They have no faith, morals, mindfulness, or sense of shame to deter them from babbling their atrocious claims, therefore warranting Allāh's punishment. After presenting the several possibilities of their allegations, Allāh says:

﴿ فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي يُوعَدُونَ ٤٢ ﴾

"So leave them to plunge in vain talk and play about, until they meet their Day which they are promised." [Sūrah Al-Miraaj (70):42]

FIFTY-FIFTH ARGUMENT: IT IS A MAJOR FOOLISH THOUGHT TO ATTRIBUTE THE SUBTLEST OF ALLĀH'S WORK TO THE BLIND COINCIDENCE

Ask them: Who created the earth, the heavens, the sun, the moon, the planets, and all the creatures in the world? Who sent down rains from the sky and caused plants to grow to be food for people and cattle? Who created this perfect system of the universe? Who made in this universe endless manifestations of His wisdom, perfection, bounty, and mercy to be evidence for His Oneness, might, and loftiness? Who created humans in the best form and gifted them with various powers and aspects of perfection on the inside and outside? Who has taught humans how to dispose of the affairs of their religion and life? Who has granted people the ability to express and guided them to goodness and right guidance above all other creatures? Who has made subservient what is in the heavens and earth for people to ponder as signs pointing to the Creator and employing them to make their lives prosperous? Suppose they claim that all this is the outcome of nature's blind selection and mere coincidence. In that case, they only prove by such an answer to have exceeded in ignorance and foolishness such excessive levels. What blindness or coincidence can produce such wondrous creation? What randomness can govern such a perfect system? What has guided nature to produce such miracles?!

Those who have minds, insight, and real knowledge will certainly believe all this to be the work of the Almighty, Al-Knowing Deity. They know that all this is the perfect and amazing creation of Allāh, Originator of the heavens and earth, the Almighty and All-Wise.

FIFTY-SIXTH ARGUMENT: SHOWING ALLĀH'S SUPPORT OF HIS MESSENGERS AND HIS ABANDONMENT OF HIS ENEMIES

People have witnessed how Allāh rewards His obedient servants, His Messengers, and those who followed their way, as well as how He punishes those who rejected the call of His Messengers. There were manifest signs and decisive proofs they saw with their own eyes or received news of through generations with matchless reporting precision. Who sent the great flood that filled the entire earth and drowned those who denied the call of Prophet Noah and saved Noah and those who believed with him in the ark? Who sent the fierce winds to 'Ād to destroy them while saving Prophet Hud and those who followed him? Who destroyed Thamūd by the powerful rumbling that left them motionless bodies in their abodes, and saved Prophet Ṣāliḥ and those who followed him? Who ordered the fire to be safe and cool for Prophet Abraham? Who turned the village of the people of Prophet Lot upside down? Who destroyed the people of Prophet Shuaib by the gloomy cloud? Who clove the sea into twelve massive routes for Prophet Moses and his people to pass and drown Pharaoh and all those who were with him? Who supported prophet Moses by his staff that turned into a real snake and his hand that came out white without illness? Who supported him by locusts, lice, frogs, and blood He sent as clear proofs upon the people of Pharaoh? Who made twelve springs gush water from the rock for Moses's people to drink? Who sent Prophet Moses clear signs that manifested the unblemished truth? Who gave Prophet Jesus the ability to heal the blind and leprous and bring the dead back to life by Allāh's permission?

Who supported Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) by clear signs and glorious victories? Who split the moon for him? Who made a tree branch long for him and a stone greet him? Who answered his prayers on several occasions to send down or withhold rain and heal illnesses? Who made water spring from among his fingers and caused to quench by it the thirst of so many people? Who blessed the food he touched until everyone ate and was satisfied? Who protected him from his enemies even though they conspired against him from every side? Who preserved him and the Book with which he was sent? A few of these signs are perfectly enough for any just person to believe in and acknowledge the Oneness of Allāh, His perfection, the truth of the messages preached by the Messengers, and the falsehood of the arguments and claims of their opponents at all times and places. Falsehood is exposed, on one occasion, by refuting its flimsy arguments and groundless allegations while, on another, showing the clarity of truth and power of its evidence supported by reason, scripture, and tangible observations. When the truth is identified, anything besides it or at variance with it is proved to be falsehood. If we reject the truth, what will we have other than falsehood? Where are atheists straying? What are they after? They wait for nothing but the wrath and punishment of Allāh. Praise is to Him, Who has saved us from this great deviation that leads to His torment.

FIFTY-SEVENTH ARGUMENT: THEIR ARGUMENT AGAINST ISLĀM STATES THAT MUSLIMS ARE VEERED AWAY FROM THE GUIDANCE OF THEIR RELIGION

To propagate their falsehoods, atheists seek to present such arguments that can only deceive a weak mind. They are promoted by paid heretics pretending to be Muslims. They typically say: "Look at the miserable condition of Muslims! See how weak they are and lagging behind in all aspects of life? Their religion must be the cause!" They propagate this [myth] through every possible channel, although its falsehood is evident. A truth seeker who wants to know about Islām should look into the religion itself, its legal code, keenness to guide people to all this good and forbid them from every harm and evil. Such a truth-seeker should also look at those who hold fast to Islām and abide by its private and public commands, like the early Muslims, for example. In their lives, you see what pleases the hearts of the believers and crushes the allegations of defiant disbelievers.

To look at Muslims who are not committed to their religion, abandon its guidance, and claim that this is what Islām is about, would be sheer injustice and falsehood. Just as it does not cancel out the value of science that some so-called scholars are ignorant of, Muslims who neither understand nor abide by Islām do not represent it. This is why the only way for Muslims to restore their past grandeur and glory is to return to sound Islām and hold fast to its teachings that govern both religious and worldly affairs.

﴿رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ وَٱغۡفِرۡ لَنَا رَبَّنَآ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٥﴾

> **"Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."** [Sūrah Al-Mumtahana (60):5]

The condition of Muslims today, their disparity, distraction, and abandonment of their religion have not only caused them to be weak but also helped develop the misconception held by disbelievers and hypocrites. They have become a hindrance and left ample room for confusion provokers. May Allāh Almighty save us from this, for there is no power or might except through Him.

FIFTY-EIGHTH ARGUMENT: THE DEPRAVITY OF MORALS AND THE DESTRUCTION OF HUMAN SOCIETY BECAUSE OF ATHEISM

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says:

﴿وَإِن تُطِعْ أَكْثَرَ مَن فِي ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ١١٦﴾

> **"And if you obey most of those on the earth, they will mislead you far away from Allāh's Path. They follow nothing but conjectures, and they do nothing but lie."** [Sūrah Al-An'ām (6):116]

This is a tangible fact. Most people on earth are misguided and seek to misguide others by such allegations that are best described in the verse:

﴿إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ١١٦﴾

> **"They follow nothing but conjectures, and they do nothing but lie."** [Sūrah Al-An'ām (6):116]

All the arguments they use to propagate their misguidance are based on groundless allegations and corrupt hypotheses. Look, for example, at the assumptions they have come up with about the existence and purpose of the universe. They keep inventing hypotheses that contradict one another. No sooner do they invent a

hypothesis than they declare it invalid. This is simply because it is impossible to explain existence except in terms of the Creator, Allāh, Who has originated the universe, gave it purpose, created all causes and means, and instilled in them the power to generate consequences. He is the Almighty Lord that all beings, elements, causes, and results fall under His will and wisdom and have no inherent power even over themselves unless Allāh empowers them with His ultimate knowledge and wisdom.

An obvious example of their misguidance is their theory of selection and evolution, which encompasses all creatures, particularly humans. They claim their theory applies to ethical values, religion, literature, art, and every field and aspect of human life. So many people today strayed as wildly as claiming that theory is an unquestionable fact. However, it does not require much thought to realize that the most obvious form of **"evolution"** is represented by the recent leap achieved in civilization and scientific advancement. Technologies and inventions have experienced much evolution.

As for the inner self of man, it has always been the same. As for human intellect, ethical values, and virtues, they have sharply degraded beyond description. Take any example of the modern advanced world and compare their present thoughts, morals, and attitudes to the virtues and morals that stem from religion. The result will show a morally debased form of life, immersed in materialism and thinking of nothing except within its restricted scope. This materialist thought has characterized and limited the scope of their knowledge, sciences, and thoughts and made them worthy of the miserable life they live now and the even harder one yet to come.

People who accept faith, on the other hand, are quite the contrary. They harmoniously employ their thoughts with the natural human disposition, and the purpose of human life Allāh has decreed. They have realized that Allāh has created them to know Him and worship Him alone with no partners. He will bless them and grant them

prosperity and bliss in the Hereafter if they do what they are commanded. They know that Allāh –even though He is in no need of them- has created for them what is in the heavens and earth and granted them abundant provisions, so they use them to accomplish their mission on earth and manage their worldly and religious affairs in the best manner to lead a good life.

Now look at both groups: Are they in any way related or comparable? These discrepant backgrounds are what the sciences of both groups have been based on. Materialists have confined science to material and have to face the consequences of this tendency. The believers, contrarily, have known Allāh and His Names, Attributes, ordinance, and the essence and legal code of His religion. This is what makes their sciences elevated far above comparison to materialist sciences. Still, this has not prevented them from learning useful knowledge from materialists required for reforming life, as Islām commands us to make all kinds of reform and made it one of the duties of the believers.

As for moral values, atheists and materialists have developed an animalistic moral inclination that even animals would shun in repulsion and disgust. They have given free rein to their desires and whims and allowed their sensual instincts to go untamed and undeterred by religion, fear of Allāh, or even fear of being discredited by other people. Neither did they retain their religion, nor did they lead a good life. They lost peace and happiness both in this life and the life to come. As for the believers, their morals are admirable and inspired by religion, reason, and tradition. Such are the morals that elevate their adherents to a status of honor, a fact proven by reality and observations.

FIFTY-NINTH ARGUMENT: THE HAPPINESS OF SOCIETY IS TIED TO THE REGULATIONS OF ISLĀM

Islāmic Sharīʿah has come with a comprehensive body of rulings whose exclusive presence retains the integrity of life. It directs people, both inside and outside, to what is good and right and forbids them against evils. As for the inside, adherents of Sharīʿah who comply with its rulings have hearts full of reverence for religion and eagerness to be committed to it as their first and foremost duty. They seek to please Allāh and win the reward He has promised to His obedient servants. Suppose any of them deviates from this path. In that case, Sharīʿah contains a set of legislations that form barriers between the believers and all evils and help them abide by the Islāmic creed, ethics, decencies, rights, and obligations that no sound man would object to. This is the only way to reform society and ingrain moral uprightness in its members.

As for materialist laws, the best they are made for is to govern public human behavior, if they can. As for the essence of morals, faith, and the sense of security for one's soul, money, and rights that stem from a live conscience, materialist laws are in no position to care about these, let alone invest in them. These laws deliberately turn humans into animalistic beings, if not inferior, such that they have chaotic thoughts, wills, and goals. Such laws can only breed evil and culminate in wars, the fact that no sane person would contradict. The Sharīʿah laws sent down by the Creator will remain as long as the world exists because they are appropriate for all times and places, and human life at all times and places cannot go right except by them. The religion-free laws and legislations decided by politicians are temporary. Lawmakers invent such era-limited laws to further

their own interests and ward off possible harm. Then, other regimes rule and change these laws. The original lawmakers may themselves amend them because it is an inherently faulty human product.

By contrast, Islāmic Sharīʿah is the law of the Almighty, All-Wise, and All-Knowing Creator, Who knows everything and knows what is best for His servants at all times, places, and circumstances. Therefore, He has sent down the laws compatible with their lives, best for their interests, and protecting them against harms and evils. This is one of the most indicative and clearest proofs of the invalidity of all laws, legislations, and regimes that contradict Allāh's religion. Allāh knows best.

Know that there is not a sound law that people have adopted except that you will find a better and flawless version of it in the Islāmic religion. Let those who are suspicious of it bring forth a single example that proves otherwise.

SIXTIETH ARGUMENT: THE SAYING OF ALLĀH ALMIGHTY, “AND HOW WOULD YOU DISBELIEVE, WHILE UNTO YOU ARE RECITED THE VERSES OF ALLÂH, AND AMONG YOU IS HIS MESSENGER.”

Allāh, Exalted is He, says in the Qurʾān:

﴿وَكَيۡفَ تَكۡفُرُونَ وَأَنتُمۡ تُتۡلَىٰ عَلَيۡكُمۡ ءَايَٰتُ ٱللَّهِ وَفِيكُمۡ رَسُولُهُۥ﴾

> **“And how would you disbelieve, while unto you are recited the Verses of Allāh, and among you is His Messenger (Muḥammad)?”** [Sūrah ‘Āl-`Imrān (3):101]

This verse mentions two great matters that are impossible for one to be a disbeliever while knowing them except out of arrogance and stubbornness. Where this is the case, no lesson or sign can guide one. One of them is the words of Allāh recited to people and containing clear signs and irrevocable proofs of various natures. Whoever knows the Qurʾān, reflects on its consistency, rulings, miraculous eloquence, the truth of the news it tells about the Seen and the Unseen, and the wisdom of its legislations must realize that it is from Allāh. Humans, jinn, or all creatures can never produce the like of it even if they collaborate efforts and minds. The second matter is the Messenger himself, Prophet Muḥammad (ﷺ). Whoever knows his perfect character, exemplary morality, profound knowledge, flawless mind, and infinite humanity in all its aspects

must believe that he is Allāh's Messenger, and his call is Allāh's Message.

Such knowledge must prevent one from denying his message and drive him to willingly believe it to be the ultimate truth. Anything at variance with it must be sheer falsehood. Allāh also says:

﴿كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٢٨﴾

> **"How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return."** [Sūrah Al-Baqarah (2):28]

And:

﴿۞ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ﴾

> **"Say (O Muḥammad): "Do you verily disbelieve in Him Who created the earth in two Days?"** [Sūrah Fuṣṣilat (41):9]

Here, Allāh directs our attention to the perversity of the person who disbelieves in Allāh. At the same time, he has a mind and eyes that see all the things Allāh has created around him, especially human beings. He is the One that brought us from nothingness to existence and the One Who controls this universe through His enforceable and religious laws. How can anyone, then, be inclined to disbelief and atheism? How can they have a doubt about Allāh Who feeds all and is not Himself fed? He is the Rich, the Self-Sufficient One Whom whatever in existence needs.

SIXTY-FIRST ARGUMENT: THE SOUNDNESS OF MIND IS MEASURED BY PERCEIVING AND COMPLYING WITH THE TRUTH. ALLĀH IS THE TRUTH, AND HIS RELIGION IS THE TRUTH

Materialists and atheists have managed to ruin their perceptions, actions, and behavior. Soundness of the mind is dependent on awareness of truths, acting upon them, and following the right path. They, however, denied and rejected the ultimate truth, namely that Allāh is the One Deity, His words are the truth, His religion is the true religion, and His promise of recompense for the righteous and wrongdoers is true. Clear, unquestionable proofs have supported these truths, and they are the most powerful and truthful of proofs. Allāh Himself has testified to this; His Prophets and Messengers did, and so have all those who followed their guidance as commanded. Even human natural disposition agrees with it; every person is born with this truth instilled in him, so whoever denies this ultimate truth is either one: an arrogant, stubborn one who has spoiled his own mind, conduct, goals, and deeds; or a confused one who is wildly in deviation and ignorance because he fails to see the clearest and most powerful of all truths. It is like mistaking the night for the day or light for darkness. If one has a corrupt perception or behavior, his statements and views must thereby be rejected. This is why Imām Ibn Taymiyyah (رَحِمَهُ ٱللَّهُ) said that whoever accepts the views of atheists is either ignorant of who they really are or a transgressor who desires to exalt themselves on the earth. It is also possible to be both. Such was the case with the followers of Pharaoh, about whom Allāh says:

﴿ فَٱسۡتَخَفَّ قَوۡمَهُۥ فَأَطَاعُوهُ ﴾

"Thus he [Firʿawn (Pharaoh)] befooled (and misled) his people, and they obeyed him." [Sūrah Al-Zukhruf (43):54]

Similar examples are found in the case of the Qarmatians following their masters and the disbelievers and hypocrites. They follow their leaders on the path they tread to Hellfire. On Judgment Day, they will find no one to support or save them.

SIXTY-SECOND ARGUMENT: EACH FORM OF FALSEHOOD HAS SOME ADVOCATES AND FOLLOWERS

If statements of atheists are presented bluntly without using luring words and expressions that present those statements in a dazzling light, no sound-minded person would ever give them any credit. Rather, he will wonder how they strayed so much as to adopt such a clearly false, groundless doctrine. Imām Ibn Taymiyyah (رَحِمَهُ ٱللَّهُ) said:

> "One need not wonder about that, for there was not a kind of falsehood but that a group of people has adopted. This is why Allāh has described the advocates of falsehood as "[senseless as] the dead," "deaf, dumb and blind," "people who do not understand," "at variance with each other in what they say," "wavering in their doubt," and "wandering on blindly.""

Atheists hold the view that all creatures have been brought to existence without a Creator. They were made by coincidence and nature's blind selection, without knowledge, purpose, or will. Were the impossible to be represented in a way that baffles sound minds, it would not find better than this insane view to depict it! Such is the due punishment of those who knew the truth but rejected it:

﴿ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ ﴾

> **"And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time."** [Sūrah Al-An'ām (6):110]

SIXTY-THIRD ARGUMENT: THE DOCTRINE OF ALLĀH'S PERFECTION IS INSTILLED IN NATURAL DISPOSITION AND REASON; ONLY THE HERETICS AND DISBELIEVERS DENY IT

As established in the human mind and natural disposition, ultimate perfection and all praise belong to Allāh alone. He is the Greatest, Loftiest, Highest, and Most Knowing, and no creature may be comparable to Him in any aspect. This is an unquestionable truth that all adherents of religions and all theists believe in. They know there is nothing like Deity in His Attributes and Actions. None contradicted this well-established truth except a group of eternalist philosophers who shun religion and logic. It has ever been an intrinsic part of human nature to acknowledge the Loftiness and Might of Allāh. They differed in their religions and how they expressed reverence for Deity. Still, they all agreed on the fundamental truth of the Majesty of Allāh. Only that bunch of stubborn ones who contradict religion, logic, and humans' sound natural disposition propagate that madness. They have directed all their powers to materialist sciences. Still, their powers and minds availed them nothing, if not serving as evidence against them. Whatever they have acquired of knowledge about the universe will bear witness against them before Allāh, for they have seen and discovered signs and wonders that point to Him yet denied the ultimate truth for Whom these signs were made indicators. This universe in its entirety is but a means to know Allāh, so they disregard the purpose for which the means are created. They disregarded the truth behind these clear proofs, the Creator behind

this creation, and the Originator behind these wonders. They are blindly persisting in their misguidance and transgression.

Allāh, Glorified is He, has the Ultimate Example. He is the One Who has granted creatures all their powers, perceptions, and characteristics. To Him belongs all perfection. He has taught man various branches of knowledge he had no idea about. He gave him the ability and power over nature and its elements. He has gifted us with hearing, eyesight, and intellect. Such blessings and others would not have occurred to humans were it not that Allāh has willed to grant them to us. He has created everything, provided us with everything we have, taught us everything we know, and subjected to us what is in the heavens and earth. Do the disbelievers deny all these great blessings and overwhelming benefits?

﴿ فَبِأَيِّ حَدِيثٍ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ٦ ﴾

"Then in which speech after Allāh and His Ayāt will they believe?" [Sūrah Al-Jāthiyyah (45):6]

SIXTY-FOURTH ARGUMENT: ANY PROOF THAT DISCREDITS POLYTHEISM SERVES THE SAME PURPOSE AGAINST ATHEISM

Every proof and sign by which Allāh refutes polytheism and proves monotheism is proof against atheism and denial. Polytheists do believe in the existence of Allāh. They know that He is the Creator, the Sustainer, and Disposer of Affairs. Yet, they ascribe partners to Him in worship, so Allāh proved their doctrine false by many proofs. Among them is that their acknowledgment of Allāh's Lordship entails that they worship Him alone as the only Deity. Since Allāh is the only One Who sends blessings and prevents evils, He should be the only One worshiped with no partners, and all praise and gratitude should belong to Him alone. Another proof is the helplessness of all creatures and their obvious need for Allāh. He is the Self-Sufficient, the Praiseworthy. Therefore, they should exclusively worship and turn to the One Who can grant them His bounty and Grace; He was not created by any, nor does He need any to provide for Him. He is the Almighty, Self-Sufficient One Who is in no need of His creation, and they all are constantly in need of Him. Another proof is that all but Allāh have no control over what good or evil happens to them or others. They have no control over life, death, or resurrection. They cannot prevent hard fates or decree what they wish or love to happen for themselves or others. Whoever is characterized by such inability cannot be worshiped, for worshiping such a being is false and invalid. When polytheism is thus nullified and refuted with clear proofs, it is thus established beyond doubt that Allāh alone is worthy of being worshiped sincerely, with no partners. Allāh is the One Deity to Whom

absolute perfection belongs. This rebuttal dismantles the arguments of the atheists in the same way it did with the polytheists.

SIXTY-FIFTH ARGUMENT: THE DEMONSTRATIONS PROVING THE MESSAGES OF THE MESSENGERS DISCREDIT THE ARGUMENTS OF ATHEISTS

The proofs supporting the prophethood of Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and all Allāh's Messengers (عَلَيْهِمُ ٱلسَّلَامُ all) stand as powerful evidence against the claims of atheists. Miracles all Messengers were sent with, and those of Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) in particular are countless. They are of various types and natures and serve to prove the truth of what they were sent with. Those atheists are the fiercest enemies of Messengers at every time and place. Thus, believing in Allāh's Messengers contradicts materialism that is at variance with their message, logic, and sound natural disposition. Allāh knows best.

SIXTY-SIXTH ARGUMENT: THE DEMONSTRATIONS OF RESURRECTION DEBUNK THE CANONS OF ATHEISTS

All signs pointing to the resurrection are enough refutations of the allegations of atheists. One proof is what Allāh says:

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾

> **"The creation of the heavens and the earth is indeed greater than the creation of mankind."** [Sūrah Ghāfir (40):57]

Just as He created creatures from nothing, He will bring them back for recompense. Another evidence is Allāh's bringing the earth back to life after it was barren. His absolute Might and Wisdom also necessarily entail that He would never create all this creation for no purpose, that people have no obligations or prohibitions to abide by, or that they will not be held accountable for their good or bad deeds. There are many other proofs besides these. These are only examples pointing to the three fundamentals of the faith: monotheism, the message, and resurrection. Were we to present all evidence for each of these fundamentals in detail, we would not have enough room for such elaboration. Every piece of evidence has proved with truth, beyond any doubt, the fundamentals of the faith. They destroy the essence of the atheists' claims and make it incumbent on servants to acknowledge faith in Allāh, His Books, and Messengers and worship Him alone with no partners, which is the purpose they have been created. Clear as these proofs are, materialists and atheists, act as if they were blind to them all.

SIXTY-SEVENTH ARGUMENT: THE PERFECTION OF THE MESSENGER MUḤAMMAD AND THE PERFECTION OF HIS EDUCATION

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ١٦٤﴾

> **"Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad) from among themselves, reciting unto them His Verses (the Qurʾān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qurʾān) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e., his legal ways, statements, acts of worship)], while before that they had been in manifest error."** [Sūrah 'Āl-`Imrān (3):164]

This verse proves the perfect knowledge of Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and his perfect accomplishment of his mission in teaching people and implementing reform by acting upon the guidance Allāh has revealed to him. Has there ever been anyone besides him who possessed such broad, useful knowledge and from whom people were taken to the light of knowledge, right guidance,

and exemplary devoutness after they were immersed in the darkness of ignorance and misguidance? Besides this unique knowledge and teaching ability that is impossible for anyone to match or even draw close to, Prophet Muḥammad (ﷺ) gave a wonderful example in putting this knowledge into action. He made a great upheaval in religion and life that set all matters right. This indeed is a lesson and a sign to the mindful.

Allāh has sent Prophet Muḥammad (ﷺ) who did not read or write and never sat before a scholar to learn from him. Still, Allāh revealed His message to him, so he became the most knowledgeable human ever born. His knowledge encompassed all that people have known or will ever know and all that is required to reform religion and life. By him, Allāh removed darkness and spread light. Through his call, hearts became rightly guided after they were deviant, and the world found the Straight Path. He caused to save those who follow his way from perdition in this life and the Hereafter. Both allies and opponents bore witness to his exemplary character. People have agreed that there has never been his equal or anything close to it, even among the greatest in human history. How can anyone be his equal or even draw close to his greatness when all the good traits that can ever be in a human have reached their utmost in him. Thanks to him, minds and insights were nourished, a truth that only an arrogant spinner of falsehood would oppose.

﴿وَٱلَّذِينَ يُحَآجُّونَ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ٱسۡتُجِيبَ لَهُۥ حُجَّتُهُمۡ دَاحِضَةٌ عِندَ رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٞ وَلَهُمۡ عَذَابٞ شَدِيدٌ ١٦﴾

“And those who dispute concerning Allāh (His religion of Islâmic Monotheism with which Muḥammad has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath,

and for them will be a severe torment." [Sūrah Al-Shūrā (42):16]

SIXTY-EIGHTH ARGUMENT: THE COLONIZERS ARE KEEN ON RUINING EDUCATION FOR THE MUSLIMS' CHILDREN

Atheistic imperialists have realized that true commitment to Islām is the stronghold of Muslims and their best weapon. They knew this fact of old when they would send their invading campaigns to the lands of Muslims and would return bitterly defeated, humiliated, and empty-handed. They knew they would never defeat Muslims as long as they held fast to Islām's creed, law, and ethical values. They plotted schemes and spun conspiracies. They spent money and exercised power. They crept into schools of the peoples they befooled and insinuated their atheist ideologies into curricula. They mixed their corrupt views with Islāmic teachings at schools, which caused them to distort Islāmic ethical values and juristic rulings. They propagated that Islāmic ruling is primitive and would relegate people centuries back and impede their progress towards modernity and advancement.

They used avaricious mercenaries and fooled ignorant ones as agents to implement their agenda and make people disdain religion in every respect. Notwithstanding all this scheming, people of wisdom and insight realized their schemes and identified traitors who professed to belong to the Muslim nation yet were only foes disguised as friends. Sincere scholars made it their business to warn people against all that and prove that any discourse attempting to diminish the influence of Islām on people's life is invalid. Those who adopt this approach are hypocrites who conceal the truth and intently tell lies about Islām. They have never stopped advising people that the only way to prosperity in all aspects of religion and

life is putting Islām into action, with its creed, rulings, and ethical code. They have explained that people can never have a good, valuable life except with religion and that atheism is the greatest blight that ever afflicted humans.

Atrocious evils, pornography, chaos, the devastation of the moral pillars of humanity, and architecting the means of mass destruction of the human race are only some of the outcomes of atheist thinking. Whenever you see someone criticizing anything that originated in the past –Islām, for example- and calling people to abandon it not to lag behind the march of progress and civilization, know that he is either one: an atheist aiming to nullify the message that was sent with Allāh's Messenger or a deceived fool that the lure of the so-called modernity has dazzled and dragged into following in the steps of its adherents. They had lied when they claimed that anything that originated in the past should be abandoned; they still highly reverence their heretic forefathers and hardly oppose their ideologies. They even hold them in higher esteem than they do Prophets, if they esteem Prophets at all. Look at the religion they reject; is there any sound doctrine, useful knowledge, righteous deeds, high moral values, or virtues that Islām has presented in the best and most perfect manner? Look into the fundamentals and branches of religion, its essence, and practices. Do you see that it encompasses all that is best, guides to righteousness, and urges people to achieve prosperity in this life and the Hereafter?

SIXTY-NINTH ARGUMENT: ONE ASPECT OF ISLĀM'S BEAUTY IS ITS INCLUSION OF HAPPINESS IN THIS LIFE AND THE HEREAFTER

It is quite remarkable and even unique about the Islāmic religion in that it is not just a set of beliefs and morals, but it has a legal code that governs all aspects of life. Islām rules, outlines politics, forms armies, and fights in the cause of Allāh. The fact that Islām is a creed, ethical values, juristic rules, authority, legal code, and decencies is itself powerful evidence that it is the revelation of the All-Wise, Praiseworthy, and All-Knowing Deity. Allāh has ordained this religion that it has not left any good except that it directs to it and encourages it or any evil but cautions against it. It leaves no right unprotected. It lays the foundations of justice and paves the way for establishing it. It is both a faith and a system of rule. It governs both religious and worldly matters and affairs. It has tolerance, ease, power, and resistance to any stubborn, defiant enemy of religion and its adherents. It is quite the opposite of atheists' claim that it is a religion confined to hermitages and a call to sow for the Hereafter at the detriment of this worldly life. They have long propagated these fallacies to mislead generation after another of the Muslim nation and distract them from its resistance and fighting against transgressors. By this, they paved the way for despotic imperialism. Such has been the mission of liars and evildoers who plotted against Islām and Muslims and worked as mercenaries for enemies. Allāh knows best.

SEVENTIETH ARGUMENT: NEGLIGENCE OF RELIGIOUS SCIENCES IS ONE OF THE MAJOR MEANS TO ATHEISM

One of the most substantial causes of atheism is turning away from religious sciences. Anyone familiar with the Qurʾān and Sunnah and acquires even moderate knowledge of what Islām is would never adopt the ignorance and misguidance of atheists' thought. Islām and the proofs supporting it are of such a nature they drive one who knows them to acknowledge the Oneness of Allāh, the truth of what His Messengers told, and the falsehood of anything that opposes it. An atheist cannot be but one deeply immersed in ignorance or a knower of the truth who arrogantly rejects it and fights against it.

One of the saddest misfortunes of our time is that most people have neither insight nor even a decent knowledge of religion. They learn most of what they know through reading newspapers that include both good and bad thoughts, and most of them call to atheism in various ways. They read articles and thoughts of people who believe themselves knowledgeable, whereas they are deeply immersed in ignorance. They fill the heads of their readers with stupid opinions and scary hypotheses, and the poor audience has no knowledge or faith firm enough to combat this materialist thought. How many people stray and deviate in this way? The only cure for these is starting to seek some knowledge of the religion, its sciences, ethics, and decencies. May Allāh protect us and save us from deviation. Religion cannot be identified by keeping track of the lives of those who profess adherence to it while they stray from its teachings. This is obvious injustice, yet it has grown the favorite trick played by the enemies of Islām, both declared enemies and hypocrites. They hold

Islām accountable for the wrongdoing of oppressive rulers, despotic governors, deviant preachers, etc., who call themselves Muslims yet stray from the beliefs, rulings, and ethics of Islām so much that they have grown the greatest obstacle to guidance and the greatest evidence supporting the claims of obstinate deniers.

The only way for a truth seeker is to study Islām through its main source: the Book of Allāh (the Glorious Qurʾān) and the Sunnah of Prophet Muḥammad (ﷺ). Let them see the lives of the Righteous Caliphs, a wonderful example of the practical application of Islām in life. Let them who are just see how they lived as for those who seek nothing but distorting the truth seek to mislead those who have weak judgment and faded insight by ascribing Islām to such people who do not truly belong to it. It does sciences like medicine, arithmetic, or geometry no harm that some of those specialized in them do not understand or master them as they should. Then, how can Islām be approached in this unjust way while it is the noblest of sciences and the ultimate source of high morality and goodness? Its fundamentals are firm as mountains and its light as vast as the globe. Its broad scope encompasses reforming individuals, groups, and rulers. It takes care of people both on the inside, their hearts, souls, and minds, and on the outside, their deeds and morals. It is the religion that seeks to make people prosperous both in this worldly life and the Hereafter. Woe to those who criticize Islām because of those so-called Muslims who have deviated far from its straight path. Glory is to Allāh! This is a flagrant falsehood!

SEVENTY-FIRST ARGUMENT: THE ATHEISTS OPPOSE REASON AND THE SCIENCES OF THE PROPHETS

The building block and keynote of atheism is presenting knowledge and facts to the mind, accepting whatever agrees with it, and rejecting whatever contradicts it. This is their creed by which they have opposed logic, wisdom, and the knowledge with which Prophets were sent. Besides the already limited scope of the human mind, the atheist mind is particularly known for its corruption and deviation. They have dazzled people into perfect chaos of groundless views and hypotheses to such an extent that each group, even each individual, claimed that whatever he thinks is absolutely right and whatever others think is absolutely wrong. This has given ignorant people the audacity to criticize what Messengers told and what Allāh has revealed in His Book. The result of this chaos is a world rife with atheism and the propagation of materialism. The meanest people who have no knowledge, faith, or morals have responded to this call. We only await the admonition foretold by Prophet Muḥammad (ﷺ) as he said:

لاَ تَقُومُ السَّاعَةُ حَتَّى لاَ يُقَالَ فِي الأَرْضِ اللَّهُ اللَّهُ، وَلَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شَرارِ الْـخَلْقِ.

"The Hour will not come until the time when the Name of Allāh is never mentioned on earth. The Hour will come when only the evilest of people are on earth."

We are at a time when holding fast to religion is like holding an ember. This is due to the spread of atheism, calling for it, by all

means, propagation of false allegations against Islām and general inclination towards the transient lure, pleasures, and authority of this temporary life. It has grown quite phenomenal among writers to call for directing undivided attention to this worldly life, attaching one's heart and senses to it and working for it while forgetting about the Hereafter. To further their purpose, they manipulate the texts of the Qurʾān and Sunnah. They deviated exceedingly, lost the way, have misguided countless others, and blocked them from the way of Allāh. If only they left people alone and did not stand an obstacle in people's way to what Allāh has ordained the believers! Allāh has sent the Messengers to command people to eat what is good, enjoy the lawful pleasures Allāh has made for them in this life, and seek provision in the most honorable manner. All this aims to achieve the ultimate end of this life: reforming religion through worship, obedience, and servitude to Allāh, Who has created us for this purpose. The blessings, pleasures, and beauties Allāh has created in this life are for us to use for the greater aim of worshiping Allāh alone and accomplishing the mission He has created us for. If they left people to do this in peace, it would have brought them prosperity in this life and the life to come, preventing corruption and degradation of creeds and morals.

However, they indulged themselves too much in the sensual joys of this life, so much that they forgot about their Creator and Deity and became doomed to total loss.

﴿إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾﴾

> **"Verily, before that, they indulged in luxury and were persisting in great sin (joining partners in worship along with Allāh, committing murder and other crimes). And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"** [Sūrah Al-Wāqi'ah (56):45-47]

We ask Allāh to save us from this. You would find such depraved people mocking the notion of accountability and recompense in this life and the one to come. They make fun of the believers who try to fulfill their duty to Allāh, who are, in fact, the best and noblest of people and the highest in morals and righteous deeds. As for the believers, they are not emulous, let alone envious, of the attainments and transient worldly gains disbelievers and atheists pile.

They remember the words of Allāh:

﴿ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝٥٥ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ بَل لَّا يَشْعُرُونَ ۝٥٦ ﴾

> **"Do they think that in wealth and children with which We enlarge them? We hasten unto them with good things. Nay, [it is a Fitnah (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not."** [Sūrah Al-Mu'minūn (23):55-56]

Allāh says:

﴿ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ۝١٧٨ ﴾

"And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment." [Sūrah 'Āl-`Imrān (3):178]

And:

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِي ٱلۡبِلَٰدِ ١٩٦ مَتَٰعٞ قَلِيلٞ ثُمَّ مَأۡوَىٰهُمۡ جَهَنَّمُۚ وَبِئۡسَ ٱلۡمِهَادُ ١٩٧﴾

"Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest!" [Sūrah 'Āl-`Imrān (3):196-197]

SEVENTY-SECOND ARGUMENT: THE ATHEISTS DENY THE CALL OF THE TRUE RELIGION, WHICH IS THE BEST PROOF OF THEIR UNSOUND MINDS

If you are still doubtful that atheists lack logic just as much as they lack faith, that they are driven solely by arrogance and obstinate rejection of truth in their attack on anything that originated in the past, or such others of their insipid views and statements, take any example of a command or a prohibition in Islām. By presenting a model of Islāmic rulings, it is easy to see the corruption of atheists' minds, the frivolity of their views, the falsehood of their sciences, and the meanness of their morals. You will see that any doctrine, statement, ethical values, or deeds not based on religion are invalid in the sight of logic and sound natural disposition.

This is not just a claim, but a fact established in the minds of the mindful. The Islāmic religion with which Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sent and all the other Messengers calls for believing in Allāh, His angels, Books, Messengers, and the Day of Judgment. Faith in Allāh involves acknowledgment of His Oneness and that all attributes of perfection belong to Him alone. He is the Creator, the Sustainer, and the Bestower of all outward and inward blessings. Faith means total submission to Allāh, turning to Him alone, fearing, hoping and trusting in Him alone, seeking refuge with Him at times of calamities and afflictions, calling on Him, praising Him, showing gratitude to Him, glorifying His Name, imploring Him, attaching one's heart to Him alone and shunning over-attachment to creatures. Is this better or disbelief in Allāh, denying His Existence or Divinity, the negation of the meaning and function of His Attributes, denying

His Bounty and blessings, defying Him proudly, and over-attachment to creatures out of desire or fear, just as is the case with atheists?

Islām calls for honesty and integrity in all of what one says or does. It enjoins being good and kind to people and offering them sincere advice. It makes it mandatory for one to be good to one's parents, relatives, and anyone who has a claim to one's affection. It commands observing the Prayers constantly, paying the Poor Dues, fasting in the month of Ramaḍān, performing Pilgrimage to the Mosque of Mecca for whoever can afford it, and abiding by the rulings of religion. Atheists do and call for doing all that is at variance with this.

Islām enjoins justice in all interactions and dealings among people. It commands performing duties and fulfilling obligations. It forbids injustice, shedding blood with no right or violating people's honor or money. Islām urges us to be mindful of Allāh while doing our duties so we can fulfill them in the best manner and avoid any harm or corruption concerning them, for fear of Allāh's punishment and in aspiration to His reward.

Atheism commands quite the opposite of this. They have no fear or mindfulness of Allāh. Their hearts are like those of livestock, even far dumber. Wherever their evil hearts direct them, be that to some evil purpose, oppression, treachery, or violation of trusts or rights, they respond blindly with no religion, morals, or the slightest degree of considerateness to deter them. Their creed is unlimited permissiveness. They only fear a creature that is more powerful than them. They live like animals, even meaner. They do not benefit from their perceptions or emotions.

The Islāmic religion calls in every detail and every aspect to all this is good and right. Whoever opposes it must fall into what is corrupt and wrong. Woe to those who describe religion, with its beliefs, rulings, and moral values that life cannot go right without, as

"backwardness." Such descriptions only prove the weakness of their minds, meanness of their thought, and their utter depravity. Those who were like them in the past said about the Qurʾān:

﴿إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٣١﴾

"tales of the men of old" [Sūrah Al-ʾAnfāl (8):31]

And:

﴿إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ٧﴾

"This is nothing but obvious magic!" [Sūrah Al- ʾAnʿām (7):7]

And:

﴿وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ٤١﴾

"And when they see you (O Muḥammad), they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?" [Sūrah Al-Furqān (25):41]

Allāh says:

﴿وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ١٠﴾

"And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at." [Sūrah Al-An'ām (6):10]

SEVENTY-THIRD ARGUMENT: EXPOSING THE ILL PURPOSE BEHIND THE ATHEISTS' ENDEAVORS TO ELIMINATE RELIGION FROM EDUCATION

We have previously underlined that the most powerful evidence against atheism is knowledge of the Islāmic religion, understanding it, and acting upon its guidance. Its proofs and miracle are of such nature before any falsehood would spontaneously collapse, especially atheism, the evilest form of falsehood and the farthest from logic and sound disposition. Atheists have developed awareness of this fact and grown certain that their flimsy ideology cannot stand long before Islām, so they have exerted their utmost efforts to set religion aside, take it out of school curricula, or reduce it to a meaningless course that has nothing to do with the essence of Islām. In countries where they rule and have greater power, they abolish religion altogether from school curricula and boldly adopt curricula that instill atheist thought in the minds of learners, producing purely atheist graduates.

In countries with no such power, at least they confine curricula to modern sciences to attract learners to forget in time about religion, which makes it easy to allure them to shun religion and substitute it with inferior ideologies. When religious insight is enfeebled, and hearts incline to other than religion, religion and ethics collapse, as is the case at such schools as we have discussed. Muslims and their rulers must give undivided attention to teaching the sciences and ethics of religion. This is a foremost obligation and the way to bring indescribable good and ward off great evil. Suppose learners

graduate from schools with adequate Islāmic knowledge and have gained good insight. In that case, they can bring prosperity to their ʾUmmah as well as benefit others. Let Muslims and their rulers realize that they are responsible for young learners and will be held accountable for this immense responsibility. Unless the young are given profound Islāmic culture, they become the fiercest weapon in the hands of the Ummah's enemies. What if they lose all desire and eagerness to learn Islāmic sciences and wish instead of the sciences of falsehood propagators while being fascinated by their conduct and traditions?

This is how atheist thought crept into Muslim countries. Rulers have even grown the foremost patrons of deviation and corruption of curricula and the educational process in general at elementary and high schools and universities by totally excluding religion or weakening it. May Allāh guide the Muslim rulers to take care of this huge responsibility and stop the progress of this malignant danger. If they failed, let them blame none but themselves when they realize they have lost both this worldly life and the eternal life yet to come. We seek help and success from Allāh.

SEVENTY-FOURTH ARGUMENT: ALLĀH IS GREATER THAN DENYING HIS EXISTENCE, AND THE HUMAN IS TOO WEAK TO DENY ALLĀH

Shaykh Al-Islām (رَحِمَهُ ٱللَّهُ) said:

> "The Lord, Exalted is He, is too known to be denied and too majestic to be defied. This is why the Messengers said to their peoples, 'How can there be a doubt about Allāh?' He is the Self-Sufficient Who is in no need of creation, yet they all require and need Him. Anything other than Allāh, anything that is brought to existence after it was nothing, needs Him and cannot do without Him in any way and at any time. Just as Self-Sufficiency is one of the Attributes inherently associated with Allāh, need and helplessness are of the characteristics inherently associated with creatures. All that exists other than Allāh is necessarily and always in need of Him as long as they exist."

Accordingly, the striking boldness of a little, helpless creature to deny Existence, Oneness, or the right to be worshipped of the Self-Sufficient Lord, Whom everything is in need of, is one of the ugliest crimes ever committed by a human. The little, helpless creature has exceeded his limits and transgressed beyond bounds. The Shaykh said:

> "Messengers, Prophets, and their countless followers have told of the Oneness of Allāh and that all attributes of perfection belong to Him alone. They believe in this beyond the least doubt, and their numbers are too great to doubt the

authenticity of the truths transmitted to us through them. Those numberless believers have all agreed and testified through their statements, deeds, and ways of guidance to faith. All this proves beyond doubt that Allāh is the Ultimate Truth and anything besides Him is pure falsehood."

SEVENTY-FIFTH ARGUMENT: REASON CONFIRMS SHARĪʿAH BECAUSE SHARĪʿAH TAKES PRECEDENCE BY THE ADMISSION OF REASON

In his response to the philosophers and their misguided followers who claim that reason should take priority over scripture, Shaykh Al-Islām said,

> "When religion, transmitted to us through generations of the believers, apparently contradicts reason, the former should prevail. This is because reason has indicated through unmistakable signs and proofs that Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sent with the truth and must therefore be believed and obeyed. Reason has already acknowledged the truthfulness of the Messenger without any doubt."

The mindful humbled their minds to religion because they have seen the proofs supporting the Message of Allāh and the various, endless miracles pointing to Him that drive them to inevitably believe that Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was sent by Allāh. Suppose we hold any argument, ideology, or philosophy more logical than the Message Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) delivered. In that case, this only testifies that such judgment is corrupt as it contradicts what reason holds as an undoubted truth. The greatest truth reason has acknowledged is the truthfulness of Prophet Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). When atheists reject this major truth, they present evidence against the soundness of their own reason. It also shows their obstinate, groundless denial of religion. When it is established that reason has absolutely acknowledged the truthfulness of the Prophet in everything he told, objecting to some details or aspects

of Sharīʿah is therefore corrupt and unfounded. When we know the Prophet is altogether truthful in the Message he delivered, this certainly encompasses all branches and particulars of that Message. Misconceptions most probably arise from matters in religion that are open to several interpretations. However, these should be interpreted in light of the decisive truth that stands as clear as daylight; namely, Prophet Muḥammad (ﷺ) was truthful in everything he told. Allāh knows best. The Shaykh said,

> "This being the case, if a person acknowledges with his mind that Muḥammad is Allāh's Messenger of Allāh (ﷺ) yet entertains a thought or conviction contradicting something Allāh's Messenger said, his mind should urge him to submit to the one who had far greater knowledge than him and never to let his own personal opinion prevail over what he (ﷺ) said. He should remember that his own mind is limited compared to him, who had the most profound knowledge of Allāh, His names and attributes, and the Day of Judgment. The vast difference between Prophet Muḥammad's knowledge of Allāh and that of any person is even wider than that between ordinary people and doctors in the realm of medicine, for example. Your mind lets you believe what a Jewish doctor tells you about the foods you should eat, the medications you should administer, and the method you should follow in both despite the cost and pain this might involve. You do this because you are sure this doctor knows far more about medicine than you do. If you believe him and follow his prescription, you are more likely to recover. You do this knowing, however, that a doctor is prone to err and that many people are not healed upon doctors' prescriptions. You know, furthermore, that some medical prescriptions brought severe complications and even death to patients. Despite all that, you would readily accept his opinion and execute it even if there is a possibility that his opinion and diagnosis might be

> wrong. How about Allāh's Messengers (عَلَيۡهِمُ ٱلسَّلَامُ), then? Messengers are truthful and known to be so, and there is not the slightest possibility that what they told might be at variance with what was revealed to them. Those whose minds object to and contradict the Message told by Allāh's Messengers are also known to be immersed in ignorance and misguidance to such an extent that only Allāh knows. How can he who never erred be contradicted by those who are never right in any contradiction they allege?"

He also said,

> "Some who claimed that they had a perfectly plausible argument that contradicts some matters of this religion were actually contradicted by others who presented other perfectly plausible arguments, too. Suppose some people reach with their minds the conviction that the statement made by some other people is logically invalid. In that case, this means no one can be sure whether any argument at variance with the Qurʾān is absolutely right. Such arguments may be later contradicted by those who originated it themselves or by the Ummah. They may also appear in time to be obviously wrong and unreasonable, or other arguments may be introduced that oppose them and claim them to be wrong. When we ponder the arguments produced by the minds of those who are against religion, we clearly see that they are logically invalid. If people disputed based on their minds, no one's opinion would prevail over another's. Rather, the right measure should be the proper natural human disposition that has not been altered by any false creed or whim. Great philosophers who reached such incomparable levels of genius dedicated their minds, days and nights to come up with solid logical statements and conclusions that contradict the Qurʾān, yet their efforts were fruitless.

Rather, they either ended up perplexed and doubtful or fell into disparity and discrepancy of views. How about other people who have not reached such high levels of genius and knowledge? This shows that whoever objects to Allāh's Book claims to bring up a statement that contradicts it is afflicted with simple or complex ignorance. Simple ignorance is "… like a mirage in a desert: the thirsty person thinks there will be water but, when he gets there, he finds only Deity, who pays him his account in full– Deity is swift in reckoning…", and complex ignorance is "… like shadows in a deep-sea covered by wave upon wave, with clouds above– layer upon layer of darkness."

"The believers who know the Qurʾān to be the word of Allāh are in light upon light. This is because signs and proofs testify that the Messengers are truthful and only tell the truth about Allāh. They know the Messengers were infallible about what they told about Allāh, whether His Attributes or His commands. The Message they delivered from Allāh could not contain the slightest inaccuracy or misinformation, as agreed by all those who believed with the Messengers. This means whatever the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) told about Allāh and His religion is absolutely true, and no logical or transmitted argument can stand as evidence against it. When a believer knows that Allāh's Messenger said something, he knows for sure that it is true, that the truth could never be other than what the Messenger told. No logical or transmitted argument could stand as firm evidence against it. A believer knows that whatever is claimed to contradict what Allāh's Messenger said is no more than a refutable allegation and a suspicion like those invented by sophists. Suppose the mind that believes in the truthfulness of the Messenger testifies that no valid evidence can stand against what he told. In that case, that mind must also hold anything that contradicts what the Messenger

told as invalid. This way, both reason and scripture agree that a mind that contradicts scripture is invalid."

The Shaykh (رَحِمَهُ ٱللَّهُ) said about philosophers:

"They have no logical arguments that say anything about the other side [Allāh, the Unseen, etc.]. Therefore, it should suffice them to accept what the Messengers said in this respect about the creation of the heavens and earth and bringing this universe into existence. A correct philosophy based on pure logic enjoins upon them to believe what the Messengers told since they knew those ultimate truths by means philosophers cannot reach, and they [the Messengers] have far greater knowledge of the matters of Divinity, the Day of Judgment, and what brings prosperity or torment to people in both lives. Their philosophy should lead them to believe that whoever believes and obeys the Messengers will be prosperous in the Hereafter and whoever denies their Message will be miserable in the Hereafter.

They should know that if a person acquires great knowledge in natural sciences, mathematics, etc. yet disbelieves in the religion of the Messengers, his knowledge can avail him nothing in the Hereafter, and whoever does his best to obey Allāh and His Messenger will be prosperous in the Hereafter even if he knew nothing of natural sciences. Nevertheless, their predecessors said much about this matter because they had nothing of the traces of Messengers by which they could be guided to monotheism, worshiping Allāh alone and what would benefit one in the Hereafter. Polytheism was predominant, and the greatest they could reach with their minds was general conclusions like belief in the Absolute, cause-and-effect, actuality and potentiality, and the subdivisions of the latter. This, to them, represented the supreme wisdom and ultimate philosophy. To them, the

ultimate end of knowledge was a belief in the Absolute that existed only in the minds rather than in reality. They had no knowledge of a particular form of existence. They did not know Allāh, the angels, or any of that. Their wisdom did not involve any form of love for or worship of Allāh, nor any useful knowledge or righteous deeds that would save souls from Allāh's punishment, let alone bring them happiness and prosperity."

SEVENTY-SIXTH ARGUMENT: THE TRUTHFULNESS OF THE MESSENGER IS ESTABLISHED; THEREBY, OBEYING EVERYTHING HE BROUGHT FORTH IS MANDATORY

Shaykh Al-Islām said:

"It is necessarily known in the context of the Islāmic religion that people must believe decisively, beyond any doubt, in the Messenger and truth of all that he told and must obey him in everything he enjoins. It is also essential to believe that anything that contradicts what the Messenger told is invalid. Someone might say, 'I should believe what I reach with my mind and evaluate whatever the Messenger told based on my mind and opinion. My mind should prevail over what the Messenger said even though I believe what the Messenger told is true.' Such a person is self-contradicting and has a corrupt mind that turns away from religion. As for those who say, 'I would not believe what the Messenger said unless I think of it and analyze it with my mind' are explicit disbelievers.

Allāh says about them:

﴿ وَإِذَا جَآءَتۡهُمۡ ءَايَةٞ قَالُواْ لَن نُّؤۡمِنَ حَتَّىٰ نُؤۡتَىٰ مِثۡلَ مَآ أُوتِيَ رُسُلُ ٱللَّهِۘ ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥ ﴾

"When a revelation is brought before them, they say, 'And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which

the Messengers of Allāh had received." Allāh knows best with whom to place His Message.'" [Sūrah Al-An'ām (6): 124]

And:

﴿ فَلَمَّا جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرِحُواْ بِمَا عِندَهُم مِّنَ ٱلۡعِلۡمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٨٣ ﴾

"Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e., the punishment)." [Sūrah Ghāfir (40):83]

Whoever contradicts or objects to what the Messengers have told falls under the verse:

﴿ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنۡ هُوَ مُسۡرِفٞ مُّرۡتَابٌ ٣٤ ﴾

"Thus, Allāh leaves astray him who is a Musrif (a polytheist, an oppressor, a criminal, sinner who commit great sins) and a Murtâb (one who doubts Allāh's Warning and His Oneness)." [Sūrah Ghāfir (40):34]

And:

﴿ إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡ إِن فِي صُدُورِهِمۡ إِلَّا كِبۡرٞ مَّا هُم بِبَٰلِغِيهِ ﴾

> **"Verily those who dispute about the ʾĀyāt (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allāh, without any authority having come to them. There is nothing else in their breasts except pride [to accept you (Muḥammad ﷺ) as a Messenger of Allāh and to obey you]. They will never have it (i.e., Prophethood which Allāh has bestowed upon you)."** [Sūrah Ghāfir (40):56]

"Authority" means a book sent down by Allāh. Therefore, whoever contradicts a Book revealed by Allāh without a revelation from Allāh that abrogates or explicates it has thus disputed the Message of Allāh without authority."

SEVENTY-SEVENTH ARGUMENT: ALL RELIGIONS ARE IN AGREEMENT ON THE LORDSHIP OF ALLĀH

All nations— Muslims, Jews, Christians, and non-believers— are agreed on the acknowledgment of Allāh's Lordship: that He is the First and none before Him, the Creator of everything, and the Maintainer of everything. The leading figures advancing this belief are the Prophets, Messengers, and the pious and Deityly scholars. They retain abundant and pure knowledge and possess brilliant minds throughout history. All of them concur on this major canonical matter. Their hearts are at ease and souls tranquil for no other reason but to believe in the soundest, clearest, and most essential truths.

A small group of heretical atheists broke the earlier agreement. Their claim is, "And they say:

﴿ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا يُهۡلِكُنَآ إِلَّا ٱلدَّهۡرُ ﴾

> **"There is nothing but our life of this world, we die, and we live, and nothing destroys us except Ad-Dahr (time)."** [Sūrah Al-Jāthiyah (45):24]

The heretical materialists choose this deviant course as well. Ironically, their denial is not based on knowledge inspired by scriptural reasoning, reason, or the natural disposition. Their argument is merely based on eliminations, denial, and stubbornness. Even with this in mind, their opinions are in disagreement with one

another, thus exposing their ignorance and foolishness. They are strangely entertained by their conclusions. One should thank Allāh for saving him from such a troublesome affliction. Very few people would publicly acknowledge Allāh's favor upon them, saying: I believe in the scriptures Allāh sent; I believe in all the Prophets and Messengers, and I bear witness to what Allāh testified to Himself as well as what the best of His creation born witness to.

Allāh says:

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلۡمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلۡعِلۡمِ قَآئِمَۢا بِٱلۡقِسۡطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٨﴾

"Allāh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise." [Sūrah 'Āl-`Imrān (3):18]

And:

﴿رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ٥٣﴾

"Our Lord! We believe in what You have sent down, and we follow the Messenger [('Îsâ (Jesus)]; so write us down among those who bear witness (to the truth, i.e., Lā ilāha illAllāh - none has the right to be worshipped but Allāh)." [Sūrah 'Āl-`Imrān (3):53]

SEVENTY-EIGHTH ARGUMENT: ALLĀH PROVIDED PARABLES TO ASSERT MONOTHEISM AND THE MESSAGE [OF ISLĀM]

In His Book, Allāh provided examples to assert monotheism, the message of Islām, and Judgment Day. He also provided parables in refutation of the arguments made by those who oppose or disparage any of these doctrines. Parables are generally logical analogies that draw one's mind and a natural disposition to acknowledge the truth and discredit falsehood. All of those parables demolish the arguments proposed by polytheists and deniers of the Messengers: be they disbelievers, atheists, or deviants. Consider, for example, Allāh's saying:

﴿ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾ ﴾

> **"and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far-off place."** [Sūrah al-Ḥajj (22):31]

And:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسۡتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ لَن يَخۡلُقُواْ ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ وَإِن يَسۡلُبۡهُمُ ٱلذُّبَابُ شَيۡـٔٗا لَّا يَسۡتَنقِذُوهُ مِنۡهُۚ ضَعُفَ ٱلطَّالِبُ وَٱلۡمَطۡلُوبُ ٧٣ ﴾

"O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought." [Sūrah al-Ḥajj (22):73]

And:

﴿ ضَرَبَ ٱللَّهُ مَثَلٗا رَّجُلٗا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلٗا سَلَمٗا لِّرَجُلٍۚ هَلۡ يَسۡتَوِيَانِ مَثَلًاۚ ﴾

"Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allāh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allāh Alone). Are those two equal in comparison? All the praises and thanks be to Allāh! But most of them know not." [Sūrah Al-Zumar (39):29]

Shaykh Al-Islām said:

> "[In support of the arguments found in the Qurʾān], the Book and Sunnah provide transmitted reports, proofs, and elucidation of reason-based evidence on different occasions. The sum of decisive, divinity-related conclusions arrived at by the leading theology theorists are already laid down in the Book and Sunnah. What is more interesting is that the latter provided additional information that none would have had a faint idea of what they are unless they are guided by the address of Allāh [i.e., Qurʾān]. All the logical proofs and conclusive knowledge preached by the Messenger surpass the collective sum of information retained by all the sages of the past, present, and the future."

Shaykh Al-Islām added:

> "By token of the scriptural evidence, we know that Allāh does some actions such as rising over the heavens and the Throne, holding, rolling, coming, going, descending, creating, giving life, and causing death. Allāh has also described Himself with transient and non-transient actions. Any action obviously requires a doer, whether such action is transient or otherwise. This is a logical and scriptural fact. Allāh Almighty is the All-Living and Self-Sufficient. He has always been described as speaking with whatever He wills, for He does whatever He wills."

SEVENTY-NINTH ARGUMENT: THE SAYING OF ALLĀH "AND NO EXAMPLE OR SIMILITUDE DO THEY BRING, BUT WE REVEAL TO YOU THE TRUTH (AGAINST THAT SIMILITUDE OR EXAMPLE), AND THE BETTER EXPLANATION THEREOF."

Allāh Almighty says:

﴿ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾ ﴾

> **"But Allāh says the truth, and He guides to the (Right) Way."** [Sūrah al-Ahzāb (33):4]

And:

﴿ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ ﴾

> **"And no example or similitude do they bring (to oppose or to find fault in you or in this Qurʾān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof."** [Sūrah Al-Furqān (25]:33]

In these verses, Allāh informs us that He says the truth. His reports are truthful, His judgments are fair, and His guidance shows the path of truth for His servants through demonstrations and proofs. Allāh shows His servants the signs on the horizon and in themselves until they are certain He is the **TRUTH**. Allāh supported this with the

demonstrations found in the beneficial and truthful knowledge preached by His Messengers. They decisively refute the claims of every projector of misconceptions. Such truths are resistant to change, alteration, or the invention of a sound knowledge at variance with it. Quite the contrary, anything that opposes the above truth is to be automatically perceived as entirely false.

Allāh Almighty tells the truth:

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ﴾

> **"And the Word of your Lord has been fulfilled in truth and justice."** [Sūrah Al-An'ām (6):115]

To elaborate, falsehood sponsors provide arguments to discredit the truth. Still, Allāh disqualifies all of their arguments through scriptural and logical proofs. The leading scholars have tracked down all the arguments opined by falsehood sponsors and exposed their invalidity based on scriptural and logical reasoning. They even challenged those falsehood sponsors that they would efficiently debunk with conclusive evidence any argument the latter produce; Allāh knows best.

EIGHTIETH ARGUMENT: THE VERSE, "HAD THERE BEEN THEREIN (DEITIES) BESIDES ALLÂH, THEN VERILY BOTH WOULD HAVE BEEN RUINED."

Allāh Almighty says:

﴿لَوۡ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا﴾

"Had there been therein (in the heavens and the earth) âlihah (Deitys) besides Allāh, then verily both would have been ruined." [Sūrah Al-`Anbiyā`(21):22]

And:

﴿مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٖ وَمَا كَانَ مَعَهُۥ مِنۡ إِلَٰهٍۚ إِذٗا لَّذَهَبَ كُلُّ إِلَٰهِۭ بِمَا خَلَقَ وَلَعَلَا بَعۡضُهُمۡ عَلَىٰ بَعۡضٖۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ٩١﴾

"No son (or offspring) did Allāh beget, nor is there any ilâh (Deity) along with Him. (If there had been many Deities), then each Deity would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!" [Sūrah Al-Mu'miūun (23):91]

This is a decisive logical reasoning Allāh portrayed for people’s minds to comprehend. It proves Allāh’s Lordship and Oneness as far as disposing of the affairs of the universe. Had there been another deity alongside Him, the outcome would have to be either contradiction and the resisting of wills, at which case one of them will prevail and reign as the rightful deity, thus proving the inability of the defeated; or both wills go unfulfilled, which is impossible because it proves them to be incapable; the third outcome would be the fulfillment of both wills, thus proving their incapability to run as individuals. Accordingly, the only feasible scenario is thereby the Oneness of Allāh Who, alone, creates and disposes of the affairs of the universe because He is the One true Almighty Deity.

Because of the impossibility of the claim polytheists made against Allāh, not to mention its resultant destruction of the universe, how would it be the case for the materialists who falsely claim that nature is the origin behind the existence of all creation and the originator of their actions, perception, and essences? According to their claim, this nature is lifeless, void of knowledge and power. Is there anything more absurd and impossible like such a claim? Is it even conceivable to think of deviance beyond this level?

EIGHTY-FIRST ARGUMENT: ALLĀH HAS A SIGN IN EVERYTHING PROVING HE IS THE ONE TRUE DEITY

Allāh Almighty says:

﴿ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ۝٢﴾

"Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawâ) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the ʾĀyāt (proofs, evidence, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord." [Sūrah Al-Ra'd (13):2]

And:

﴿ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ۝٤﴾

"Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty). Besides Him, you (mankind) have none as a Walî (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?" [Sūrah Al-Sajdah (32):4]

These two great verses encapsulate abundant signs and decisive proofs sufficient to provide conclusive knowledge, attest to the truthfulness of the respective messages of the Prophets and messages, and discredit every polytheism, atheism, and denial of Allāh's witnessable and reported signs. It is an invitation to reflect on those creatures and how their respective lives are managed wisely, in addition to reflecting on Allāh's Qur`anic verses that are elegantly composed, detailed, and packed with guidance, mercy, and an invitation to all aspects of good and success. When one contemplates all of this, he develops undisputable knowledge that the One who manages the affairs of those creatures and elucidates the verses is the Almighty Lord, against Whose might all creatures pale in comparison. He is the One true Lord and deity. He retains all the attributes of perfection; His Messengers are truthful and believed, whereas the enemies of the Messengers are stubborn and liars. They are immersed in ignorance and deviance.

"In everything, there is a sign, Proving He is the One [Allāh]."

Could there be any doubt about Allāh, the Creator of the heavens and earth in the most perfect appearance? They prove His wisdom, might, pride, and Oneness. Glory be to Allāh, the Lord of the worlds. Those who belie Allāh were already made to acknowledge that Allāh is the only One Who creates and disposes of affairs. Allāh Almighty says:

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ
وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ
ٱلْأَمْرَ فَسَيَقُولُونَ ٱللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ
ٱلْحَقُّ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾ كَذَٰلِكَ حَقَّتْ
كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِن
شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ
فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى
لِلْحَقِّ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن
يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ ﴾

"Say (O Muḥammad ﷺ): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid of Allāh's Punishment (for setting up rivals

in worship with Allāh)?" Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then have you turned away? Thus is the Word of your Lord justified against those who rebel (disobey Allāh) that they will not believe (in the Oneness of Allāh and in Muḥammad ﷺ as the Messenger of Allāh). Say: "Is there of your (Allāh's so-called) partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation, and then He repeats it. Then how are you deluded away (from the truth)?" Say: "Is there of your (Allāh's so-called) partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" [Sūrah Yūnus (10): 31-35]

Allāh informed that the revelation of the Qurʾān to be recited before them is entirely sufficient, making it needless to rely on other proofs to find the truth and invalidate falsehood. Allāh Almighty says:

﴿ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ ﴾

"Is it not sufficient for them that We have sent down to you the Book (the Qurʾān) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe." [Sūrah Al-'Ankabūt (29):51]

EIGHTY-SECOND: THE ATHEISTS BROKE FREE OF THE SOUND BASICS OF REASON, LEAVING THEM WITH NOTHING BUT FALSE CLAIMS

In the following, we shall draw reference to a general axiomatic statement made by Shaykh Al-Islām. It should make it crystally clear that all atheists broke free from reasonable arguments, leaving them with nothing but mere false claims. He (may Allāh have mercy upon him) said, "Sound reasoning is typically recognized by people's natural disposition, instilled into them with their creation without the slightest communication of information. For example, people realize if two things are identical or different. Of course, I use the word 'difference' here to refer to the difference of variation rather than the difference of contradiction. Allāh criticizes the person the basics of reason, as indicated by His saying:

﴿ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾ ﴾

> **"And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"** [Sūrah Al-Mulk (67):10]

As for what some people label as 'basics of reason,' even though many rational people contend, these are not the basics that demand rejecting perceptions (based on the senses and the scripture) and building human knowledge on its account. Instead, sound and subtle basics of reason are tested against essential axioms. However, explicitly useful things are needless of such a process because they are ingrained in the natural disposition Allāh created.

In the occasion that one encounters something learned through the senses or the authentic reports (related to scripture) though contradicts what we believe to be one of the basics of reason, we should know that whatever in question is faulty because if someone proposes something that opposes the authentic reports or what is plainly logical, he is to be considered erroneous even if he had any experience with it outwardly or inwardly. His mistake was entertaining a faulty perception that opposes what is plainly logical rather than what is acquired through the senses because the latter cannot prove or disprove anything. The Prophets (عَلَيْهِمُ ٱلسَّلَامُ) are infallible and speak about Allāh with nothing but the truth. So, if anyone claims their reports contain something contradictory to plain logic, he is a liar. Likely, either the logical element in question is not plain or the report is inauthentic. If there is a conclusively authentic report from the Prophets, it can never contradict reason. Likewise, suppose reason offers a conclusive judgment of something as logical. In that case, there can never be any report the Prophets told that contradicts that logical thing."

The above elucidation is a common belief acknowledged by any fair and sound rational person. Confessional scholars rely on it to challenge every atheist and heretic who employs reason to contradict everything. Of particular interest, shaykh Al-Islām dedicated an entire book to tackle such a challenge. It is called '*Al'Aql wa al-Naql*' (Reason and revelation). He addressed every essential and secondary issue claimed by pedantic people to violate reason. In his book, he concluded that plain reason completely agrees with the authentic revelation [i.e., both Qurʾān and Sunnah] in literally every issue and its relevant proof. All praise is due to Allāh for His perfect Sharīʿah, for indeed the Word of your Lord has been fulfilled in truth and justice. None is more truthful in his statements than Allāh.

﴿ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ۝٥٠ ﴾

"And who is better in judgment than Allāh for a people who have firm Faith." [Sūrah Al-Māʾidah (5):50]

Allāh has indeed perfected everything He created.

EIGHTY-THIRD: DENIERS ACHIEVED NOTHING BUT IGNORANCE AND STUBBORNNESS

Based on the previous discussion, atheists and deniers gained from their sciences nothing but compounded or plain ignorance and rejection because their main figures, theorists, and sages spent their entire lives researching, only to achieve no heart-relieving certainty but rather confusion, skepticism, discrepancies, or arrogance, as proven by their statements. Suppose this is the case with the main figures. How severely worse would it be for their flowers which are comparatively at a far inferior level of intelligence. Allāh says about them:

﴿ وَٱلَّذِينَ كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمۡ يَجِدۡهُ شَيۡـٔٗا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ ٣٩ ﴾

> **"As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing, but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is Swift in taking account."** [Sūrah An-Nūr (24):39]

The believers in Allāh, His scriptures, and His Messengers tread a path full of light granted by their Lord. They are armed with certainty, inspired by their faith above which they base their sciences, knowledge, faith, and actions. They are guided by

authentic and sound textual evidence, namely the texts of Qurʾān and Sunnah that are sent down from heaven. The signs of Allāh are found in people's themselves, the horizon, sound reason, and pure natural disposition. Those believers, therefore, won the good of this life and the Hereafter. The others, however, lost. We ask Allāh, the Kind, to bless us with knowledge, certainty, faith, and tranquility in remembering Him. We ask Him to guide us to the Straight Path that inspires the knowledge of the truth and the action that leads to nothing but good. We ask Him to protect us against deviation after He guided us, to bestow His mercy upon us, for He is the Generous Bestower. We ask Him to grant victory to His religion, Book, Messenger, and believing servants. May Allāh have His peace and blessings upon His Messenger Muḥammad as well as the rest of the Prophets and Messengers and whoever follows their guidance. All praise is due to Allāh, for, with His grace, all good deeds are fulfilled and blessings bestowed.

Written by:

ʿAbdur Raḥmān ibn Nāṣir a-Saʾdī. May Allāh forgive him, his parents, and all Muslims.

Rajab 14th, 1372 (i.e., Monday, March 30th, 1953 C.E.). It was copied from Shaykh ʿAbdur Raḥmān's handwriting on Ramaḍān 6th, 1372 (i.e., Tuesday, May 19th, 1953 C.E.) by ʿAbdullāh ibn Sulaymān al-'Abd Allāh al-Salmān. May Allāh forgive him and his parents.